THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE Church of to-day is under a deep debt to Professor K. S. LATOURETTE for his masterly studies of the missionary efforts of the past, and for the encouragement and assurance he offers after his wide survey of the field. In his Rockwell Lectures, published under the title, *The Emergence of a World Christian Community*,[1] he brings his informed judgment to bear on the present situation and prospects of the Christian religion.

His title embodies the fact that in a world where disruptive tendencies and forces are at work that threaten to thwart the unifying influences of science and intercommunication and trade, and to ruin civilization altogether, just in this period there is coming into operation a new world-wide unity of Christian fellowship and a knitting together of Christian activities. This, he stresses, is no merely defensive impulse of self-preservation against a hostile environment. It is due to clearer understanding and growing consciousness that it is of the essence of Christianity to form one community, and that the realization and expression of its unity is vital for the unfolding of its true nature and the fulfilment of its function.

While, of course, the Ecumenical Movement leading to Amsterdam is kept in view Professor LATOURETTE holds that a wider survey is more realistic in an attempt to estimate the general trend towards a unified Christianity that seems destined to prevail among mankind, the World Christian Community which, in his judgment, can now be seen emerging. Nothing less would correspond to the hope and the commission of the New Testament Church to bring the whole world to believe on and obey the Lord Jesus Christ, and on that basis to be one fellowship.

In some sense the Church was victorious in the early centuries up to the limits of the Roman Empire; and then later within Western Christendom. The ramification of Christianity in the 'non-occidental' world dates on the whole from the nineteenth century, and is mainly Protestant and will likely still be, for Rome is losing its grip and the Latin countries that have been its base are weakening. Any revival of Islam may be taken as mainly political. Confucianism is crumbling. Shintoism and Buddhism are in decline. Hinduism has lost any expanding activity. Thus this eminent historian is a convinced Christian optimist on what claims to be a realistic estimate of the position.

One important feature that he emphasizes is that the enormous modern expansion of Christianity is independent of political influence and the general diffusion of Western culture. It has been due to specifically religious propaganda and effort, and it has fostered the growth of indigenous Christianity, which has its own fresh contribution to make to the community life. In this regard Professor LATOURETTE says that in Ecumenical gatherings 'non-occidentals have shown that in intellectual calibre, breadth of vision and mature understanding of the Christian faith they are quite the equals of their fellow-delegates from the occident.' The result of the missionary movement has been that there is no other ideology in the world so widely represented by organized groups.

What then of the future? It is true that on the time scale of the universe the past history of our faith covers but a brief moment, and that from this some have drawn the conclusion that Christianity like other phenomena will pass away. But this historian would rather argue that the period up to the present may prove to be a short introduction to age-long developments that are to follow. The Christianity we know may be just the germ that is beginning to shape its life. Even so, it has already withstood and survived many vicissitudes. Why therefore should one be dismayed at the present slow progress, or even at temporary regressions? Though it take millenniums the victory will come.

And if the extension of Christianity may thus be foretold, so may the rise of its spiritual level.

[1] Yale University Press, and Cumberlege; 10s. 6d. net.

Not indeed to perfection, for human life is too short. Here the idea seems to be that the only chance of men becoming really saintly would be if their years were as Methuselah's. But while perfection is not to be looked for in earthly life, which after all can be only the beginning of a 'way everlasting,' yet the level from which the start is made may be indefinitely raised. A time will come when in spite of the inward conflict that is part of human nature goodness will be so to speak in power and evil in opposition. There will be a diminution of the influences that drag down, and in a cleansed and safeguarded environment it will be easier to begin the heavenward journey. The struggle to establish such a moral climate in society is more than a gymnastic for good people. It is a genuine factor in the coming of the Kingdom of God, when His will will be done in earth as in heaven. The prospect is that the spiritual standard of life may be so raised that death may be a change almost without a jerk, like a silent change of gear.

And in regard to unity, the visible prospect is that it is coming slowly but surely; and not by the adjustment of present ecclesiastical patterns or the multiplication of integrating movements, not by absorption in Rome or adoption of an episcopacy cherished by only a minority of non-Roman Christians, not by return to primitive Christianity which as far as we know it was neither uniform nor united. The unity which is coming is finding new methods of expression. Its forms and organisation as yet unpredictable will grow out of needs and experiments. All sorts of Movements, like the S.C.M., the Y.M.C.A., and Councils of Churches, will contribute experience and suggestion. The already emerging World Christian Community will be more a new growth than a building constructed with stones taken from the structures of the past.

While these are impressive Lectures they leave two questions in the mind, not indeed about the soundness of their general contention or the truth of their forecasts, but about how far any historical treatment can do much to illuminate or satisfy the mind in connexion with the essentially eschatological problems concerning the coming of God's Kingdom. One question is just the simple, obvious one—How far any reckoning of the statistics of nominal Christianity can yield valid spiritual data? The 'conversion' of Russia was *en masse* by force. How far is Britain a Christian country to-day? How far are smart atheist journalists justified in writing of this as the 'post-Christian' age? What is the value of such surveys in estimating the situation or making forecasts?

The other problem is how to bring into one focus the prospect of a victorious culmination and the contemplation of the failure and defeat that goes on while generations perish. What do we really mean by 'the final triumph of the gospel?' Professor LATOURETTE deals in millenniums. Put it thus, then. If there is to come a last millennium in the time series with a comparatively small population in which, however, Christianity will be practically universal, would that be more of a triumph of the gospel than if there were to be some millenniums containing more than twice the population but only half Christian, and then a mainly heathen millennium before mankind became extinct on a freezing globe? The characteristic of our time is not the certainty of the value or permanence of any earthly ideal such as was expressed in the patriotic question, 'Who dies if England lives?' It is rather a widespread sense of the futility and frustration and waste in human existence. The solution the heart craves is some consummation in which all tears shall be dried and every sacrifice justified and tragedy turn to triumph for everyone who has participated in the struggle, a solution not capable of being stated in historical terms. It is hinted at in the reference in Hebrews to those 'who died not having obtained the promise that they without us should not be made perfect.'

The problem of the Old Testament is always with us. The latest attempt to deal with it is from the pen of a young Methodist Missionary in Nigeria, the Rev. JOSEPH WOODS, M.A., and is entitled, *The Old Testament in the Church*.[1] The question which the book sets out to answer is, 'What is the relation between Jesus Christ and the ancient Scriptures of the Jews?' And the answer is: 'The Church cannot rest satisfied with what the books of the Old Testament meant to their writers, but must see them in the context of her Lord's coming. . . . The beginning is full of new meaning in the light of the end.'

To read the beginning in the light of the end may seem to open the flood-gates to allegorizing and other adventitious expositions. This, however, is not in Mr. WOODS' mind. He only mentions allegory once, when he refers to Luther as having 'pointed out that it is only after giving a proof that Paul illustrates with an allegory, so that even we may use them as "mere spangles and pretty ornaments," but nothing more.' His acceptance of the critical approach to the Old Testament is unfeigned, and he knows his Robertson Smith. He also knows his early Fathers—Irenaeus, Tertullian,

[1] S.P.C.K.; 9s. 6d., net.

and Augustine; likewise his Reformers—Luther and Calvin; and last and not least, his Pascal.

The book is well written and abounds in quotable passages. It grows in firmness and confidence as it proceeds. This, for example, from the closing chapter: 'What men are to be mainly concerned with is what the Old Testament says to them, not with what it meant once, though this is not to deny that it may be used to say more to some of us if we know what it meant when it was written, if only we do not forget whilst we are trying to find out what it once meant that it may still be used to speak to us.' Occasionally Mr. Woods quotes writers like Julian Huxley and Bernard Shaw, and though he is scrupulously polite to them, what they write is, in the context of his main theme, made to appear the poor stuff it really is.

As to the main theme, this might be put by saying that to attempt to separate the New Testament from the Old would be like tearing a forest tree from the earth in which its roots are deeply embedded. 'It is the wrong kind of humility which allows the revelation of God to Israel to become one of the rungs in a ladder of religious development so that all that is left to Christianity is a precarious "relative absoluteness."' It is utterly wrong to think of the Old Testament simply as the history of the Jews' quest for God, or a product of their genius. It flatters man to think that he can discover God. It always has. It was that in which his first sin consisted, that he thought he could be 'as God.' But from first to last the Old Testament is a judgment of the loving God upon human sin and presumption. Not that there is any exaggerated Barthian emphasis in Mr. Woods' position, though he does occasionally quote Barth (and Brunner).

There can be no question that the New Testament regards the Old very much as Mr. Woods does. The New Testament writers can have had little motive for trying to make Jesus more Jewish than He really was, since, for the most part, they were trying to commend Him to Gentiles. They wrote independently of one another, and without any idea that they were writing what would ultimately find a place in a new Canon of Scripture. Yet they all agree in interpreting Jesus largely in terms of the Old Testament, and at the same time their portraits are painted 'to the life.' They depict One who is real and convincing, not a figure of bits and pieces from a bygone literature.

It may be said that the New Testament writers could not very well do otherwise than what they did. They had no other antecedents. But do we need to do the same? Can we not, with our vastly increased knowledge of the universe, interpret Christ in other categories than theirs? Mr. Woods writes chapters on Revelation in relation to Religious Genius, with reference to the Prophets; to Progress, with reference to the History; to Science, with reference to Creation and the Fall; to Morals, with reference to the Law; and to Thought, with reference to the Writings. The broad conclusion is the same every time. As to Science: 'Neither Genesis nor any other canonical book is concerned to explain how it is that certain things are transmitted from one man to another, and certainly not to explain it biologically or sociologically; but simply to remind us that human nature is corrupt, and that every man coming into the world is fallen from the Creator's intention that he should be in God's own image.'

Or consider Ecclesiastes, a book which, as some may think, ought not to be in the Canon at all: 'Erratic boulder as it is, the book in its context—and that is precisely where the Church is called to use it—is the cry of the men of the Old Covenant for a supplement of their faith, for a fulfilment, for a completion. Under the sun there is nothing new, but the Church knows that in Christ old things are passed away and all things are become new. Ecclesiastes shows that apart from him our very existence is a poignant cry for his coming. It may be that its sayings were in their original form nearer to the mind of Omar Khayyam or Lucretius than to the mind of Christ, but as it now stands, and where it now stands, we may hear through this book what the Spirit saith to the Church.'

Mr. Woods, as has been said, is a Missionary in West Africa, and every Missionary has to make up his mind what he is to do with the Old Testament. Missionaries to Africa may perhaps be expected to be more hospitable to the Old Testament than Missionaries to India, or Ministers at home. But Ministers at home have to deal with people nearly as pagan as Africans, and this book could as well have been written by a writer who had never left these shores. Its appeal is not simply to Missionaries. If any preacher is willing to preach Christ from the Old Testament, and to preach Him so without being in the least old-fashioned or obscurantist, this is a book he ought to read. It glows with a fine evangelical enthusiasm and is written with sense and understanding.

Doctrine of Man.

The Holy Spirit and Man.

By the Reverend Philip S. Watson, M.A., Handsworth College, Birmingham.

The Holy Spirit is the Lord, the Giver of life. He is the living and life-giving presence, power, energy, activity of God in the world and the lives of men. Indeed, He is God Himself; for God *is* Spirit. Man, on the other hand, is 'flesh.' When 'spirit' is ascribed to man, as it sometimes is in Scripture, the term is used either as a higher synonym for 'soul,' emphasizing its origin from God, or else it denotes some special endowment or operation of the Divine Spirit in man. The term 'flesh' (or 'flesh and blood'), however, describes human nature in its totality, body and soul. It refers primarily, of course, to the physical aspect, but it includes also the psychical—just as both aspects are included when we use phrases like 'Don't tell any *body*!' and 'I won't tell a *soul*!' As contrasted with Spirit, it signifies essentially the creatureliness, dependence, frailty, perishableness of man. Man has not life in himself, but lives only as he receives life from the life-giving Spirit of God, his Creator. This is true, not only of eternal, but also of temporal life, and not only of intellectual and moral, but also of corporeal life. Man has no life at all that is not the gift of God.

The contrast between flesh and Spirit is one of the fundamental contrasts of Biblical thought, and sometimes it appears as a sharp opposition. Of this opposition we shall speak in a moment, but here it must be stressed that there is no essential or necessary antagonism between flesh and Spirit. The two are not mutually exclusive; the Spirit can dwell in and work through the flesh. The fundamental Biblical opposition is not between flesh and spirit, creature and Creator, but between the Creator of the flesh and its Destroyer, between God and the Devil, Christ and Satan, the Holy Spirit and the Unholy. These are mutually exclusive, and between them there is a conflict upon whose outcome depends the final destiny, the salvation or perdition, of man.

In the Biblical view, man, whose nature is flesh, is a creature of God, and as such 'very good.' But in 'the present evil world' he is open to the influence of evil, corrupting powers, to which he has fallen victim, and by which he is estranged from his Maker, alienated from the Source of his life, and brought under subjection to sin and death. When, how or why, this originally happened, we do not know. That lies outside the realm of our experience, since we are born as members of a humanity already in subjection. We can therefore speak of it only in mythological terms like those of the story of the Fall of Adam. This may not give us a scientifically or historically tenable explanation of how our present plight originated, but it undoubtedly gives a truthful and revealing picture of *what our plight is*. Man, who quite literally owes all that he has and is to God, and can live and realize his destiny as man only in complete and unceasing dependence on God, is nevertheless led by a spirit of self-will, self-assertion, self-seeking, and would-be self-sufficiency, to disavow his indebtedness. Such a spirit is certainly not Divine, nor can it be regarded as native to the flesh or in any real sense human, for it is destructive of true humanity. It is best called the Devil and Satan, 'the spirit that now worketh in the sons of disobedience' (Eph 2^2).

It should be noted, however, that man yields to this ungodly spirit voluntarily. He is not driven and coerced by it against his will, but it operates rather in and through his will. He is therefore not simply an unfortunate to be pitied, but a sinner who in a very real sense deserves his fate. Now it is in this sense—as fallen and sinful—that human nature, or the flesh, can be set in sharpest opposition to the Holy Spirit of God. Spirit and Flesh are not opposed as two incompatible 'substances,' but as Holy and unhallowed. Yet this must never be taken to mean that human nature, either in its physical or its psychical aspect, is intrinsically unholy or evil. If it were, there could never have been an Incarnation, the Word could not have become flesh, and man could not have been redeemed. We must rather say, then, that there is *in* fallen human nature an unholy spirit which is not *of* human nature, and which can be cast out and replaced by the Holy Spirit. When that happens, the corruption of the flesh is healed, and man becomes what in the purpose of God he is meant to be—truly and fully human. To the end that it might happen, the eternal Son of God Himself became Man in Christ.

Thus far no mention has been made of the fact that the phrase '*Holy* Spirit' belongs almost exclusively to the New Testament, or that in the New Testament the Spirit is inseparably connected with Christ and is called the Spirit of Christ. This does not mean, of course, that the Spirit in the New Testament is a different Spirit from the

Spirit of God, or of the Lord, in the Old ; for the New Testament itself furnishes ample evidence to the contrary. The difference lies rather in the fact that in the New Testament the Divine plan of salvation, God's work for the redemption of man, has entered on a new phase. In Christ, God has given our race a new beginning, a ' Second Adam.' By His Incarnation, Cross and Resurrection, the age-long conflict between man's Creator and the Adversary has been brought to a decisive issue and the opening of its final phase. The new order of the Kingdom of God, the ' age to come ' foreshadowed in the Old Testament, has been inaugurated and is moving on to its consummation, the manifestation of Christ in glory. With this new, eschatological event, there comes a new, eschatological activity of the Holy Spirit—some aspects of which we shall consider presently. Here, however, there is one point that must be particularly stressed : the close connexion, and sometimes the virtual identification, which we find in the New Testament, of the Spirit with the Risen Christ, living and active in and through His Body the Church. This fact securely establishes the nature and significance of the new, eschatological phase of the activity of the Holy Spirit.

This does not mean that the Spirit is now doing something of a totally different kind from what He ever did before—as if, for example, He had abandoned His part in the work of creation for that of redemption. He is the Spirit of the one God who is both Creator and Redeemer both before and after the advent of Christ. We may therefore still regard Him as the Giver of our earthly, temporal life, with—we may add—whatever of wisdom, virtue, and excellence is to be found among men in this world. But when we speak of Him as the *Holy* Spirit and the Spirit of Christ, we shall think essentially of His part in the work of redemption from the events of the Incarnation and Pentecost onwards. The close association, and sometimes the virtual identification, of the Holy Spirit with the living Christ, which we find in the New Testament, is supremely important here. It securely establishes the character of the Spirit, giving us a criterion by which to ' try the spirits whether they are of God ' ; for no ' spiritual ' phenomenon that is out of harmony with the character of Christ, can be attributed to the Holy Spirit. It reminds us, moreover, that no human wisdom, virtue, and excellence, even though it is the gift of the Spirit of God, can escape from the corruption that is in the world through sin, unless the Holy Spirit completes His work by casting out ' the spirit that now worketh in the sons of disobedience.'

Before we go on to consider more closely the redemptive work of the Holy Spirit, it is important to point out that when the Bible and the Christian Faith speak of spirits, whether holy or unholy, they are speaking of quite *concrete realities of human experience*. This fact is often obscured for us by the mythological notions associated with unholy spirits (' demons,' ' the devil '), and by the metaphysical problems connected with the doctrine of the Holy Spirit and the Trinity. In the light of modern scientific knowledge, for instance, we naturally boggle at the primitive Christian view of mental and physical disorders as due to ' demon-possession ' ; and on ethical and theological grounds we find great difficulties in the thought of the existence, and still more of the personality, of the Devil. Yet, although we may be quite right in rejecting such ideas, we shall be quite wrong if we assume that the ' possession ' of human beings by ' unclean spirits ' is impossible, or shut our eyes to the reality of diabolical forces at work in the world ; and we shall land ourselves in even graver difficulties with regard to the Christian estimate of man. We shall be in danger of attributing to human nature itself evil which is essentially alien to it and destructive of it.

Whether demons and the Devil ' exist ' or not, there are undoubtedly spiritual forces that are real enough in this world, and human nature is by no means insulated against them. There are ideas, doctrines, ideologies, philosophies of life, in which ' spirits,' good, bad, and indifferent, find expression, and through which they influence men. What such spirits may be ontologically is perhaps an unanswerable question, and in any case we are not concerned with it here ; for we need not deny their reality merely because we cannot solve the ultimate problems of their nature and origin. Presumably no one would dispute that when we use phrases like ' the spirit of Nazism,' ' the spirit of Marxism,' and many more, we are speaking of quite real factors and forces in human life. Nor can it be denied that what we have described as ' the spirit of self-will, self-assertion, self-seeking, and would-be self-sufficiency ' manifests itself in innumerable disastrous ways, in individuals and groups of men and in the human race as a whole. Equally it must be admitted that the Holy Spirit, the Spirit of Christ, is a reality.

Something of the way in which spirits, holy and unholy, operate, may perhaps be illustrated as follows. In the Epistle to the Galatians St. Paul asks his readers : ' Received ye the Spirit by the works of the law, or by the hearing of faith ' ? (Gal 3^2). The answer he expects is plain : ' by the hearing of faith.' Elsewhere he tells us that ' belief cometh of hearing, and hearing by the word of Christ ' (Ro 10^{17}). It is thus by hearing and believing the gospel, the message of Christ, that the Holy Spirit is received. Now precisely the

same thing can be said, *mutatis mutandis*, with regard to other spirits. How does a man become imbued with, say, the spirit of Marxism? One answer is certainly: by hearing or reading Marxist propaganda *and believing it*. A person who does not believe it, is unmoved—unless to hostility—by the spirit that finds expression in such propaganda. But the believer receives the spirit; in and through the doctrine which he accepts, the spirit literally enters into him; and the more firmly and deeply he believes, the more he becomes possessed of the spirit—that is, he possesses it and is possessed by it.

Now the more a spirit takes possession of a man, the more it controls him—his thoughts, feelings, speech, and actions. Not that it acts coercively, in such a way as to obliterate his personal, individual characteristics, or to move him against his will. On the contrary, it operates precisely in and through these, in such a way, for instance, that no matter what language a Marxist speaks, his speech is recognizably Marxian, has the Marxian flavour. This flavour, moreover, is in no way dependent on a sprinkling of quotations from Marx. The spirit is not in that sense bound up with the 'word' or doctrine, although it is conveyed, so to speak, by the 'word.' Instead, it enables its possessor to expound, develop, apply, draw out the implications of Marxian doctrine for changing times and circumstances. Now, cannot something similar be said—*mutatis mutandis*—with regard to the Holy Spirit? Is not that how our Lord's promise that 'the Spirit of truth . . . shall take of mine, and shall declare it unto you' (Jn 16[13ff.]), and that 'the Holy Spirit shall teach you . . . what ye ought to say' (Lk 12[12]) is fulfilled?

Three further points may be made in connexion with the mode of operation of the Spirit. First, such spiritual forces as we have in mind are 'transcendent,' 'supra-individual.' They can take possession not only of individuals, but of groups and whole communities; and then they can operate, not merely through conscious, intellectual acceptance of the doctrine on the part of individuals but also in other, subtler ways. They become, as it were, an atmosphere in which people live and move and have their being; they are 'in the air,' as we say. So the spirit of Communism is abroad in many lands, and so the Holy Spirit is in the universal Church. Secondly, it is only the possession of the spirit of Communism that makes a man a Communist, and it is only the possession of the Spirit of Christ that makes a man a Christian. For 'if any man hath not the Spirit of Christ, he is none of his' (Ro 8[9]). But, thirdly, it rarely if ever happens that either an individual or a community is wholly possessed by one spirit alone. Certainly, in the world as a whole, there are many conflicting spirits. And even in the Church and in ourselves, as we know from experience, the Spirit of Christ and the 'spirit of the world' are often in conflict.

But how can we tell whether we possess the Spirit of Christ? What are the effects of His presence and work in human life? We obviously cannot enter here into a discussion of all the phenomena associated with the Spirit in the New Testament, but three main features must be mentioned. First, the Spirit of Christ is the Spirit of sonship, who 'beareth witness with our spirit, that we are children of God' (Ro 8[16], Gal 4[5ff.]). In a certain sense, of course, it is true that all men are children of God—as His creatures, whom He loves as a Father. But fallen and sinful men are no true sons of their Father; their whole attitude to Him—and to one another—manifests a different spirit from His. They are out of harmony with Him, at cross-purposes with Him. Therefore also He is at cross-purposes with them; His will stands opposed to theirs; they are under His 'wrath.' That is why they must be 'born again' and 'receive the adoption of sons,' which is the work of the Spirit of Christ, the Only-begotten Son. Then, as Christ did, they can turn with child-like confidence to God, crying 'Abba, Father!' Secondly, where the Holy Spirit is present, there is love. Love is the chief 'fruit of the Spirit,' through whom God's own love is 'shed abroad in our hearts.' It is a love like that with which Christ has loved us, and has commanded us to love one another. The Holy Spirit is the Spirit of pure, unselfish, self-sacrificing love. Thirdly, 'where the Spirit of the Lord is, there is liberty.' There is liberty because, being 'led by the Spirit of God,' we are delivered from that spirit of self-will and self-seeking which, however refined and 'spiritual' it may be, prevents us from ever loving and serving either God or our neighbour freely.

But this liberation is not accomplished in a moment. Wherever the Holy Spirit gains an entry into human life, there begins that conflict between the Spirit and the 'flesh' (as sinful and corrupt), of which St. Paul speaks in Gal 5[17ff.], and that 'wrestling' which, he says, 'is not against flesh and blood, but against . . . the spiritual hosts of wickedness' (Eph 6[12]). Through the Cross and Resurrection of Christ, we have said, the decisive blow has been struck at the powers of evil; but the conflict is not yet ended, the final battle has yet to be fought. The work of the Spirit is the continuation of this conflict, which cannot cease until the last vestiges of evil have been cast out of humanity and, indeed, of the whole creation of God. Those who receive

the Spirit, therefore, inevitably find themselves caught up into the struggle, engaged against the evil that is in themselves and in the world around.

The means by which the Spirit gains entry into human life is, as has already been indicated, the gospel of Christ, the Word of God. By this Word, spoken through the prophets, incarnate in the Son, proclaimed by the apostles, set forth in Christian preaching, teaching, and sacraments from the beginning until now, the Holy Spirit calls, gathers and sanctifies men as members of that redeemed humanity which is the Body of Christ, the Church of which He is Head. It follows, therefore, that the Church—the *visible* Church in all its variety of denominational manifestations—is the centre of the Spirit's activity in the world. Not, of course, that everyone who is a member of the visible Church is *ipso facto* filled with the Holy Spirit; for the Spirit is received only by faith—though not necessarily, let it be said, only by *conscious* faith, and certainly not only by conscious orthodoxy. This being so, we may not set a limit for the activity of the Spirit, confining it within the bounds of the visible Church. The work of the Spirit is not only directed *to* the Church, but also *through* the Church to the world at large; and He may well also have ways of reaching men other than through the Church. But be that as it may, of one thing we can be certain: wherever the Word and Sacraments of the gospel are found, there is the Church and there is the Holy Spirit; and wherever the gospel is accepted by faith (which is the only way it can be accepted), the Spirit enters in and with it into the heart and life of the believer according to the measure of his faith.

The work of the Spirit in the hearts and lives of men, however, is but the 'firstfruits' and 'foretaste' of that which is to be. Not until the Spirit has completely taken possession of our 'flesh' shall we fully realize the destiny for which we have been created; and that is something which is not finally accomplished in 'this world,' but only at the consummation of 'the world to come.' But to receive the gift of the Spirit is to receive already a share in 'the life of the world to come,' and this is also an 'earnest,' a pledge and guarantee, of that which is to be. As St. Paul says: 'If the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you' (Ro 8^{11}). The end is not until the Resurrection of the Dead, and that too is the work of the Lord and Giver of life.

Literature.

CHRISTIAN DOGMATICS.

In reviewing Professor Emil Brunner's book on 'Revelation and Reason' (The Expository Times, lix. [1947] 62), we expressed the opinion that the time had come when he might well present his theology in systematic form within the compass of, say, three goodly volumes. We were then unaware that such a project had not only been in his mind but had been so far realized a year before with the publication of his 'Die christliche Lehre von Gott' (Zürich, 1946). We have this work now before us in an excellent translation by Dr. Olive Wyon—*The Christian Doctrine of God: Dogmatics*, vol. I. (Lutterworth Press; 21s. net).

There is undoubtedly need of a comprehensive work in dogmatics expressive of the spirit of the 'theological renaissance' of the past twenty or thirty years. We know of no such work by an English writer even comparable to the modest textbooks in which W. Adams Brown, A. E. Garvie, and J. Dickie summed up for us and carried forward the Ritschlian movement. But such a work by Brunner, with the aid of his competent translator, is almost as useful to the English reader as a book in his own tongue, and it brings with it besides an authority and prestige belonging to no other writer except Karl Barth among contemporary Protestant theologians. Barth's treatise is, however, still far from completion, and is conceived on so large a scale that it may fail not only of finding a sufficiency of readers in a world of so many distractions but also of being (what it has doubtless set out to be) systematically comprehensive in both form and content.

At the outset, as a man of evangelical convictions, Brunner affirms that the Word of God is the be-all and end-all of faith; and as a man in the modern world, that the faith can hardly be kept without the effort to re-think its meaning and content. And 'upon the ladder of reflection' on the faith dogmatics holds 'pride of place.' Dogmatics should therefore be cultivated by those Christians who are involved in the thinking of our time, and more particularly by those who hold teaching office in the Church.

In the Prolegomena, forming about one third of

the volume, Brunner discusses the basis and the task of dogmatics. Its basis is the New Testament witness to revelation (the concept of revelation is explained and defended with much greater fullness in the work to which we have already referred). But even the simplest Biblical witness to revelation shows that the light of the Divine truth cannot be received by the human mind without being refracted. It is the Church's task to seek continually for the one light within the manifold refractions. This it does through the science (*Wissenschaft*) of dogmatics, whose function is the twofold one of clarification and translation or transference. On the one hand, dogmatics has to clarify the Biblical material, separating so far as possible Divine revelation from human doctrine; on the other, to translate or transfer the revelation from its Biblical form into forms of modern speech.

How shall we describe the standpoint thus outlined? Shall we say, it is at once Biblical and confessional? It is Biblical, however, in no 'fundamentalist' sense; it rests upon the Biblical core of revelation, but in the effort to find that core makes free use of modern critical studies. Nor is it confessional in any rigid sense. Brunner is loyal to the particular truth of the Divine revelation which has been given to the Reformers, especially Zwingli, Calvin, and their successors; yet in the spirit of the Reformation he claims freedom to learn from St. Augustine, Luther, and all the teachers of the Church, and he would like to give his work the spacious setting too of a truly œcumenical spirit. His loyalty to the tradition of the Reformed Churches saves him, however, from any 'supra-confessional eclecticism.'

The main part of the work is in two sections. The larger treats of the nature of God and His attributes, the smaller of the will of God. A useful feature of the whole work (including the Prolegomena) is the relegation of all the more technical historical material to special appendices. The order of treatment is that of the *Loci theologici* established in mediæval times and adopted in all essentials by Calvin.

The nature of God is here represented as the will to impart or communicate Himself, and He so wills because He is the Holy One, and because He is Love. And this self-imparting, self-communicating God (who has been so 'before all worlds') makes Himself known to us in the threefold name of Father, Son, and Spirit. The communication is from the Father through the Son to the Spirit. This is the Biblical evidence (and one cannot but be grateful to Brunner for the thorough and masterly way in which here and in the other parts of his work he presents the Biblical evidence), and it gives us, not the ecclesiastical doctrine of the Trinity ('Triunity'), but the problem for theological reflection that issued in the formulation of that doctrine (in the Nicene and Athanasian Creeds).

Here (as will undoubtedly happen at times in the later volumes) Brunner has to set his teaching over against Barth's. On the doctrine of Election (section two) he is in firm agreement with Barth and against St. Augustine and Calvin that we only know the 'Divine decree' in Jesus Christ, and have nothing to teach about a 'hidden decree' of God. But on the doctrine of the Trinity (section one) he differs from Barth in maintaining that, as not being a Biblical *kerygma*, it is not the *kerygma* of the Church, but the product of theological reflection raised by the Christian *kerygma*. It has not, therefore, the importance which Barth assigns to it. Barth's high estimate of it is a legacy from Catholicism and cannot be derived from the Reformation. And we must confess that it is a great deterrent to the study of Barth to find oneself confronted in his Prolegomena to Church Dogmatics with an elaborate treatment of the Doctrine of the Triune God under the heading of 'The Revelation of God.' We are in favour of Brunner's position that in the Prolegomena revelation should be treated from the formal as distinguished from the material point of view. But no one is better qualified to endorse his remark than Barth himself is: 'Prolegomena in which the most important part of dogmatics is anticipated, and dogmatics in which the most important element is absent—this certainly is not the classical way of building up theology.'

W. Fulton.

SCOTTISH PSALMODY.

Here comes a fascinating book by one of the greatest living authorities upon the subject—*Four Centuries of Scottish Psalmody*, by the Rev. Millar Patrick, D.D. (Oxford University Press; 12s. 6d. net). It is admirably written, vivid and human for all its learning; and it is excellently produced, with thirteen full-page illustrations, some of them facsimiles from the old Scottish Psalters.

The story begins far back with Luther who, of course, was a musician, and with Calvin who was not. Yet no man was more sure than he that song is one of the shortest and most certain roads into the presence of God, and a cardinal part of public worship. Hence we start with Marot's Psalms and the wonderful tunes of Bourgeois. Marot's Psalms stormed the French Court and set them there choosing their favourites—Catherine de Médicis, Diane de Poitiers, the King of Navarre, and all the rest of them. Later, the passion for Psalm-singing spread to England; though, if I remember

aright, Elizabeth scoffed at what she called the Geneva jigs, a phrase which seems to indicate that she had no musical ear. For few compositions could be less like a jig than the grave and reverent Geneva melodies—the Old Hundredth, for example. There is discussion of the various English versions. But the limelight falls, in the main, on Scotland. The St. Andrew's Psalter of 1562, the great Scottish Psalter of 1635, the Psalter of 1650 are dealt with in turn, and so on to the great days of Scottish Psalmody, and, later, to the dreadful eclipse that overtook it, and the revival, in the North-East, due not a little to the efforts of an English soldier ; and much else.

What strikes one as much as anything in the book is this. It is commonly assumed and stated that for all these centuries we in Scotland have been singing the version made by Francis Rous, an Englishman, who was the Speaker of the Barebones Parliament. His was, indeed, the basis upon which we built. But his effort was so edited, and changed, and interpolated by innumerable alterations drawn from other versions, that little indeed of Rous remains. How little is brought home dramatically by Dr. Patrick in two striking pages in which, printing side by side Rous's version and the one we use, it appears that of the twenty-four lines of Psalm 1 only two are Rous's. Even more striking is it that Psalm 23, which all Scottish children learn, and which for the moment Princess Elizabeth has made so popular in England, is a mosaic drawn from some seven sources, to which Rous contributes no more than one single line—' He makes me down to lie.' ' The Book,' says Dr. Patrick, ' is the product in the main of prolonged and devoted Scottish labour, and bears deeply upon it the imprint of Scottish care and piety. It is fully entitled to the distinctive name by which it is commonly known, The Scottish Psalter.'

Sometimes one fears the wording rises little above doggerel. Yet Sir Walter Scott was against change. ' I am not sure,' he said, ' whether the old-fashioned version of the Psalms does not suit the purposes of worship better than smoother versification and greater terseness of expression. . . . The old metrical translation, though homely, is plain, forcible, and intelligible, and very often expresses a sort of rude majesty which perhaps would be ill exchanged for more elegance.'

And some of them as they stand are really noble, such as Whittingham's great Psalm (the 124th) to its equally great tune, which George the V declared after the First World War was, beyond all comparison, the noblest expression of the mood that best fitted the nation he had heard anywhere. And what a heritage the Scottish people have in their wonderful Psalm tunes which so enthralled Sir Richard Terry, that mighty master of music, Roman Catholic though he was. This is a book to be commended.

A. J. Gossip.

THE DANGERS OF BROADCASTING.

In this latest ' Viewpoint,' *Broadcasting and Society* (S.C.M. ; 2s. 6d. net), Mr. Harman Grisewood, the Controller of the Third Programme in the B.B.C., attempts a searching examination of the ideas that occur to his mind about Broadcasting as a force in modern civilization. His standpoint is indicated by his view that failure of belief in a transcendent God and in the Incarnation cuts away the basis for any stability in moral standards or practical aims. Yet ' public men see no difficulty in using grandiose language as regards human rights and freedom without knowledge and understanding of what sanctions uphold them.'

He emphasises that the impartiality essential to a monopoly like the B.B.C. is not only judicial scientific open-mindedness before all facts and evidence but is also the good-natured toleration of clashing opinions which liberal thought as contrasted with Totalitarianism would carry to the utmost limit. This is not, like the first kind of impartiality, an absolute principle ; how far it can be carried without wrecking a society has to be determined by the nature of the society concerned. It is obvious that there are constantly emerging problems for practical decision, particularly as to such matters as religious propaganda and freedom to advocate Atheism or Communism. Ought the microphone to be as available to all and sundry as is a soap-box at Hyde Park Corner ?

Perhaps the real kernel of the book is in the question it raises about the general effect of the continuous battering of the B.B.C. miscellany on the public ear. The results of intricate scientific research, the reflections of the most profound philosophers, the implications of far-reaching policies are popularized in short talks. The point is not whether or not the thought of say Plato or Einstein can be dealt with to any good purpose by such summaries ; that may be an open question. The point is rather that for whatever it is worth this huge, rich, mixed, mental plum-pudding is offered not so much for digestion as for entertainment or mild interest. Its contents are themes originally set forth as truths or ideas to live by or to live for, as issues urgently demanding decision or action. Mr. Grisewood thinks that the continual dangling of such matters before the public mind for consideration in casual non-committal fashion must tend to induce a public indifference and inertia in regard to subjects that once aroused mental energy and moral initiative.

It is all able writing but it is long-winded as well as clear, and pompous as well as profound. Why use space to say 'It must be noted that wireless is an offspring of a scientific age'? Why not put 'a superficial unifying principle which is to some extent syncretistic,' and indeed a good deal more of the book, into basic English? 'Personality as such' does not really, in spite of current fashion, mean more than 'personality.' But all really modern theologians say 'as such,' just as all modern novels mention diapers. There are two slips—'endurable' for 'enduring' on p. 62 and the running together of two Latin words by the printer on p. 92.

R. W. STEWART.

THEORY OF KNOWLEDGE.

Theory of Knowledge, by Mr. A. D. Woozley, M.A., Fellow and Tutor of Queen's College, Oxford (Hutchinson; 7s. 6d. net), might indeed have been easier than it is without diminishing seriously the compliment which it pays to the intelligence of the readers of this series (Hutchinson's University Library), but it will give great help towards an understanding of the meaning and problems of the theory of knowledge, provided its closely reasoned arguments are followed with adequate attention. It is very far from being dogmatic, and we certainly do not come out by the same door as we went in, but where exactly we stand when we do emerge is rather more doubtful.

After a careful and cautious distinction between psychology and epistemology, the basic question of what exactly we have in our minds in sense-perception and memory is discussed. The dualism of representative idealism is easily disposed of, but 'images' are treated with slightly more respect in connexion with memory than with sense-perception. Still the question remains how we are to distinguish between images of memory and images of imagination, and the opinion that memory is always *knowing* is rejected on the ground that it involves too narrow a definition of memory.

The discussion of 'universals' is interesting and fresh, and leads on to an investigation of propositions, about the existential status of which the author is exceedingly doubtful. His hesitation is part of his persistent antagonism to the tendency to turn mental activities into 'things,' and thus interpose unnecessary abstractions between the mind and realities. A similar fault leads to many avoidable difficulties in the controversy over the claims of the correspondence and the coherence doctrines of truth. We seem to reach more ordinary levels when we discover that there is in the end little difference between a 'fact' and a 'true proposition' and that the boundary line between knowing and believing is very hard to define.

The author tells us in his Preface that he seeks to exhibit ways of philosophical thinking rather than to reach definite conclusions, and at the end of the book we have the feeling that he has been remarkably faithful to his purpose. The book does not reach conclusions; it simply stops; but between the beginning and the ending there is much of value.

W. S. URQUHART.

Some time ago Dr. Barnardo's secretary, Mr. A. E. Williams, wrote a memorable biography of his chief which was widely circulated and, incidentally, was warmly praised in this magazine. Mr. Williams has now adapted his former book to a form suitable for young people, and issued it under the title, *The Adventures of Dr. Barnardo*, with vivid illustrations (Allen and Unwin; 5s. net). The smaller biography is remarkably well done. It is full of adventure stories and will certainly appeal to not only the young but to all who like an exciting tale well told.

At the United Missionary Council of Syria and Palestine the Rev. E. F. F. Bishop was asked to give a series of devotional addresses, and five of them are reproduced in *Missionary Studies in the Epistles to the Church at Corinth* (American Press, Beirut). Making full use of his varied linguistic expertness, he has imaginatively transplanted Paul and many of his unforgettable sayings into a modern missionary situation. He thinks that St. Paul has much to teach the twentieth century. The Apostle might have to readjust his attitude on certain things, for example his reluctance to have women functioning prominently in the Church, when he realized that the Church Missionary Society has had in the last hundred and fifty years over two thousand women missionaries; yet the principles which were laid down in the Corinthian correspondence are still the key to modern activity, especially in relation to Islam. In the concluding chapter St. Paul, made contemporaneous through the vision of a dream, repeats for our own times his conviction of the all-sufficingness and continual power of the love which was in Christ our Lord—the climax of the message of the Corinthian Epistles. Prayers, which are moving in their depth and beauty of expression, are to be found at the end of each chapter, and it must have been a privilege to be present when the addresses were originally given.

The Family at Bethany (Blackwell; 12s. 6d. net), by Dr. Alfred O'Rahilly, President of University

College, Cork, is the first of a projected series of Gospel studies. It deals with the Gospel scenes involving the Sinful Woman of St. Luke, Martha and Mary, Lazarus, the women helpers of our Lord, Magdalen and the other women on Easter morning, as well as the Parable of Dives and Lazarus. Added to the volume are a dozen pages of artistic representations, chiefly of early date. The author, a learned layman, writing from within the limits of the Roman Catholic tradition, spares no pains in seeking to give his readers a series of exegetical studies that may aid the devotional life and lead to edification.

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Religious Liberty To-Day (Cambridge University Press; 3s. 6d. net), by Professor H. G. Wood is the thirty-first book in the series, edited by Sir Ernest Barker, entitled 'Current Problems.' It is not only timely but it is a work of quite unusual ability. Its engrossing interest may be judged from the fact that it ranges from the basis of religious liberty to the question of the rights of minorities in non-Christian lands. Between these chapters are chapters dealing with religious liberty in the modern world, especially behind the Iron Curtain, and the Totalitarianism of the left-wing intellectuals which abolishes liberty. The chapter which contains a criticism of Laski and Bernard Shaw is the most incisive passage in the book and leaves little but rags to cover these pretentious, if able, thinkers. Altogether this book of Professor Wood's is a rich possession, worth reading and re-reading and spreading abroad.

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Several volumes of sermons reach us with inevitable variety of content and style. Perhaps the most notable is one by the Rev. D. R. Davies, the author of 'Down Peacock's Feathers,' a striking re-statement of the doctrine of original sin, and an even more striking book 'On to Orthodoxy.' Readers of these books will expect something sparkling in the sermons of the ex-miner and trade-union official. And they will not be disappointed. Mr. Davies, in an Introduction, gives three golden rules for preaching. (1) Have a message to give, (2) Give it, (3) Stop. The title of his volume of sermons is quoted from Ruskin—*Thirty Minutes to Raise the Dead* (Canterbury Press; 8s. 6d. net)—which was Ruskin's definition of preaching. Well, time has nothing to do with it. Some chaplains in the War learned to put the above golden rules into practice in five minutes. Probably few of these sermons exceeded the thirty minutes, but they are all living words on the great themes, and worthy of this picturesque speaker and of his message. Mr. Davies is Rector of St. Mary Magdalen, St. Leonard's-on-Sea.

A second volume is *The Reality of Christ*, by the Rev. T. W. Gilbert, D.D., late Principal of London College of Divinity (Epworth Press; 3s. 6d. net). The title of the book is also the title of the first sermon in it. The sermons are mainly apologetic, and many of the readers will recall from their words the accents of a beloved teacher in their student days. The sermons are the utterance of a cultivated and passionately vital believer, scholarly and deeply experienced in the great themes he deals with. Some biographical details of the late Principal are given in a Preface by the Rector of Gravesend, one of his own students, who edited and revised the discourses.

Dr. S. P. T. Prideaux, Canon of Salisbury, who recently wrote a notable book on 'The Making of Sermons,' has followed it by *Thirty-Six Outline Sermons on General Subjects* (Mowbray; 3s. 6d. net), in which he frankly avows his desire to help his too busy brethren. He says that no man ought to preach another man's sermons, but he advocates what is extensively practised, the picking up of a seed which, under one's own culture, may develop into a sermon of one's own making. It is in the hope of such treatment that the Canon submits these outlines. They are varied but all of them are interesting and deserve to be annexed and developed in various ways. A useful book if treated in the right way.

'Yea, Lord': Evangelism within the Church, by the Rev. John E. Barker (Epworth Press; 4s. net), is a collection of addresses to members of the Church who believe in evangelism but prefer the evangelist to be somebody else. What they ought to do is to answer 'Yes' to Christ in every situation and all circumstances. This theme is applied to such practical issues as doubt, temptation, sorrow, failure, pleasure, marriage, and death. The addresses were given at the church service in a Methodist Church. They are earnest and effective statements of Christian duty.

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The Prophet of Hope: A Study of the Prophet Jeremiah, by the Rev. William Meiklejohn, is No. 3 in 'The Books of the Bible' series published by the Church of Scotland Publications Department for its Youth Committee (1s. 6d. net). The main lines of exposition follow Dr. Skinner's 'Prophecy and Religion' rather closely, though it is a pity that Dr. A. C. Welch's 'Jeremiah: His Time and His Work' is not included in the suggestions for further reading. Mr. Meiklejohn's opening chapter bears the title, 'For Such a Time as This,' and in it he points out that Jeremiah, though he lived two thousand five hundred years ago, would have understood the problems of this generation far better than our grandfathers could have done. This thought pervades the book and the relevance

of Jeremiah for to-day cannot possibly escape the reader of it. It ought to be known outside Scotland.

The 'Mirfield Books,' edited by a committee of members of the Community of the Resurrection, Mirfield, are guaranteed to be of 'essential orthodoxy,' but, more than that, they have the character of being also the product of thoughtful and competent pens. That is clearly true of the most recent number of the series: *The Truth of the Bible* (Dacre Press; 4s. 6d. net), by the Rev. M. R. Newbolt, sometime Canon of Chester. After a good Introduction the work follows in four parts. The first, 'The Development of Revelation,' emphasises the thought that the Bible is the record, not of man's search for God, but of God's search for man. The second, 'The Bible as History,' contains the reminder that in the Bible God is viewed as working in events and not through ideas. The third, 'Sacrifice and Prophecy,' endeavours to keep the balance true as between those two manifestations of the religion of the Old Testament. The last part deals with the New Testament, and admirably summarizes its characteristic features, ending with the traditional hope that behind the evils of the present shines the glory of the City of God.

For To-Day, A Series of Daily Bible Studies for a Whole Year, by Mr. D. T. Niles (Lutterworth Press; 8s. 6d. net), is justifiably named 'studies,' for there is a plan in the arrangement of passages and everywhere the message of the passages chosen is helped out by explanation. From January to June the theme is 'The Christian Life,' and from July to December it is 'The Life of Christ.' There are many quotations that serve to make the text vivid and persuasive. This is a handsome book, intelligently compiled and directed to present the picture of Christ and His claims on our loyalty and faith.

How Stands Reunion? (Lutterworth Press; 1s. 6d. net), by Dr. Edward S. Woods, Lord Bishop of Lichfield, aims to describe recent achievements in the uniting of churches, to examine present re-union schemes and policies, and to suggest how local Christian congregations can play a fuller part in the movement towards unity. The pamphlet is written under the conviction that 'the only hope for our distraught, divided world lies in the re-birth of a living Church, once again conscious of its roots in the eternal world, and so able to impart new life to a stricken humanity.' Dr. Woods is recognized as a strong advocate of Christian unity, and possesses a wide knowledge of the churches not in the Anglican tradition. But is he right in classifying the Church of Scotland as among 'the Free Churches in Great Britain'? Does not the Church of Scotland claim, like the Church of England, to be a national Church?

The General Secretary of the Mission to Lepers, Mr. A. Donald Miller, has written an excellent account of his recent tour for investigation of leper problems in India and China. The title—*Red Earth and Summer Lilies* (Lutterworth Press; 7s. 6d. net)—emerges from a suggestion in an old book by Samuel Rutherford, and is symbolic of the contrast between the unsown field round the uncleared site and the possible beauty of the summer lilies in the garden of the finished house. Mr. Miller sees many signs of both sides of the contrast, and gives a realistic account of the need for, and possibilities of, the work of the Mission. He is more at home in India than in China, but he describes conditions in both countries with vividness and eloquence, a sensitiveness to natural beauty and a competent understanding of the significance of the political background. He is optimistic about the future of leprosy treatment, especially through the use of Sulphone drugs. He is earnestly and convincingly enthusiastic about the work which he supervises, and manages to convey to his readers something of his own profound belief that the sharing of the burden of suffering is a key interpretation of the meaning of Christianity. When one reads of the lepers of India spontaneously contributing out of their poverty for the relief of their fellow-sufferers in China, one feels that the coming of the Kingdom is being hastened.

Brought In, talks on the positive side of Christian experience, by Mr. Guy H. King (Marshall, Morgan and Scott; 6s. net), represents the type of religion often associated with the Keswick Convention—a very earnest, straightforward type, excellent rather in depth than in breadth. The title provides the keynote for the addresses, and the author's unfolding of what it means to be *in* the Christian life, *in* the school of Christ, *in* Christ Himself, will be an inspiration to many. Whether the appeal will win a hearing amongst those who are not yet 'in,' is more doubtful, and it hardly seems possible for a human being to make such a clear-cut distinction between the sheep and the goats as the author tends to do. The illustrations are vivid and useful, but the point of application is sometimes too far away from the point of origin. The style is in danger of being too ejaculatory, but the book as a whole will be valued for its fervour and its vigour.

Messrs. Thomas Nelson and Sons have published an interesting and most useful volume, and we have pleasure in inviting our readers' attention to

it. It may be of particular interest to ministers and students who make use of the Greek text of the Synoptic Gospels as arranged by Albert Huck (9th edition by Hans Lietzmann; English, by F. L. Cross, 1936). The volume in question is *Gospel Parallels: A Synopsis of the First Three Gospels*. The price is $2.50. It uses the English text of The Revised Standard Version, published in America in 1946. It has been prepared by a sub-committee of the New Testament section of the Translation Committee, under the supervision of such well-known New Testament scholars as Dr. H. J. Cadbury, Dr. F. C. Grant, and Dr. C. T. Craig.

Each Gospel is printed in order (with minor exceptions), and each Gospel is repeated when out of order. And the same section-numbers are used as in Huck's volume containing the Greek text. It is claimed for this work under review that it offers two advantages never before available in a synopsis in English. First, the non-canonical parallels are given in full; and secondly, in connexion with variant readings, the exact manuscript support has been cited. It may be added that all the variants noted in The Revised Standard Version have been included, besides others which seemed sufficiently important for inclusion.

In the book, *For a Human Advance*, by Mr. Abel J. Jones, O.B.E., M.A., B.Sc., Ph.D. (Nelson; 12s. 6d. net), the purpose of which is sufficiently indicated by its title, the author starts out from the frequently expressed judgment that in the modern age moral development has failed to keep pace with scientific mastery, and he tries to set forth the consequences of this disharmony. His analyses of the diseases of our civilization are comprehensive and objective and he is especially valuable in his treatment of the influence which is, or ought to be, exerted by school and Church. The book is full of sound common sense, but common sense unadorned is not very exciting for the indifferent, and those who are already intelligently aware of the importance of the problems treated will rather too frequently sigh for paragraphs which do not contain a platitude.

A new Bible Atlas has just come from America. It is *A Remapping of the Bible World*, and is edited by Professors Herbert G. May, Ph.D., and Chester C. McCown, Ph.D. (Nelson, New York; $1.00). The maps are forty-four in number (apart from insets) and are uncoloured. The majority of them are of Palestine, but what makes them unusual, perhaps unique, is that there are separate maps not only for periods, but also for most of the single Books of the Bible. For example, there is one map for Isaiah, another for Jeremiah, another for Amos and Hosea, and so on, so that a student working on a particular Book can readily find what he wants without getting lost in irrelevant detail. On each map are indicated the places which can be located with certainty or with reasonable probability. Here is a welcome new aid to Bible study.

In *Pastor D. J. Findlay: A Unique Personality* (Pickering and Inglis; 5s. net), Mr. Alexander Gammie has written the life of one whose name was a household word in Glasgow. Pastor Findlay was converted in the Moody and Sankey Revival of 1874. After seeking to combine a business career and the work of an evangelist for some years he finally decided to give up everything for the work of evangelism. In 1894 The Tabernacle was opened near St. George's Cross in Glasgow. Pastor Findlay himself died in 1938 but the work still goes on. He was married to a daughter of William Quarrier, and he was almost as well known for his interest in the Children's Homes which Quarrier founded at Bridge of Weir. D. J. Findlay was a unique phenomenon. He had no office-bearers and no committees. He said quite frankly that he did not believe in democracy in church government. His theology was of the narrower type. He said himself, 'We unhesitatingly accept the whole Bible as the fully inspired word of God. . . . We have never ourselves taught—nor have we called to our help men who teach—anything that contradicts the old-fashioned evangelical doctrines. . . . We have always endeavoured to proceed on spiritual lines, and have never introduced—nor had any temptation to introduce—anything in the nature of "entertainment."' D. J. Findlay, in fact, was deeply perplexed and not a little worried because the great missionary figure, Donald Fraser, loved his pipe! Findlay was a shrewd man and had a gift of vivid speech. After a visit to London he wrote: 'We left the City Temple feeling that Joseph Parker is a great man—we left Stockwell Orphanage and the Tabernacle feeling that C. H. Spurgeon has a great Saviour.' His work went out far beyond Glasgow, for it is an amazing thing that from The Tabernacle in Maryhill Road in Glasgow there went forth no fewer than fifty-six missionaries. He had his faults, for he could be blunt and even rude to a degree, and Mr. Gammie with complete candour gives us a complete picture of the man. Those who knew D. J. Findlay will be glad to have this book; those who did not will find in it the record of a great man and a great soul. Pastor Findlay has been fortunate in his biographer, for Mr. Gammie has the journalist's flair for writing with an interest that never flags; and the publishers are to be congratulated on producing so fine a volume at so low a price.

The Book for To-Day contains addresses first given to an audience of West Africans at the instance of the B.B.C. by the Rev. F. D. Coggan, D.D., Principal of the London College of Divinity. They are remarkably well done, and it would be well if the addresses, so simply constructed, yet so scholarly and persuasive, were able to reach a wider audience (S.P.C.K. ; 1s. 3d. net).

The Study of Christian Doctrine (S.P.C.K. ; 1s. net), by Dr. A. E. J. Rawlinson, Bishop of Derby, is a reprint of a lecture delivered at Ashridge in the Spring of 1948. Dr. Rawlinson says that as the struggle being waged for the soul of mankind in the present generation is a struggle between rival forms of belief (Fascist, Communist, Christian) we must know what the Christian creed and world-outlook mean ; which is to say, we must study doctrine. He makes a rapid survey of the field which the study of doctrine might be taken to cover, and reminds us of the new doctrinal movements in Lutheranism, Calvinism, and Roman and Anglican Catholicism. The true unity of Christendom, he adds, can be recovered only on the basis of a renewed integration ; ' it must be a unity in truth ; and nothing short of the " wholeness " of truth will suffice.'

Anglican Mission is the seventh volume of the series *Unto a Full-Grown Man*, edited by Mr. S. H. Evans and Mr. E. W. Southcott (S.P.C.K. ; 6s. net). This useful series relies on what its producers have called Corporate Mental Action as the means by which study groups may get away from ' inert ideas ' and reach conceptions which will develop initiative and wisdom in economic, social, and religious life. A method is suggested which may be applied to any subject studied, and corresponds roughly to the alliterative mnemonic of *prepare, picture, ponder, pray, promise*. Occasionally the machinery creaks a little, but the method is certainly worth trying in discussion groups. This volume of the series gives a *picture* of the Anglican world-wide contribution to mission work. It begins with a study of the genius of Anglicanism, and ends—it might perhaps more profitably have begun—with a short and rather over-simplified analysis of the leading tenets of the religions of the world. In between we get a clear and vivid account of Anglican work throughout the world. Considerations of space have necessitated concentration on the Anglican contribution, but we think the picture would have been more impressive if there had been greater awareness of the co-operation of other churches, especially in India, with the much-appreciated and devoted labours of the representatives of the Society for Propagating the Gospel and the Church Missionary Society.

This series of Bible stories—*Stories from the Book of Books*, by the Hon. M. Cordelia Leigh (Stockwell ; 6s. net)—will be readily appreciated by the younger children for whom it is intended, but the narrating is slightly pedestrian and does not open very wide the gates of imagination. The parallels between the Old and New Testaments are a little forced, or the moral is either too obvious or needs a corkscrew to extract it. The questions and suggestions for further study at the end of each chapter will be useful both for the children themselves and for their elders.

The Burge Memorial Trust Lecture is intended to further the cause of international friendship through the churches and to promote a better and wider understanding of the international obligations of Christian peoples. The Lecture for 1949 has now been published. It is from the pen of the distinguished writer, Dr. R. H. Tawney, and is entitled, *The Western Political Tradition* (S.C.M. ; 1s. 6d. net). The chief question here asked and answered is, If there be a Western political tradition (which there surely is), what is its relevance to practical affairs, and what its application in the world of to-day ? It is for a ' larger patriotism ' that the Lecturer pleads, whereby an integration of Europe might be achieved which would broaden the basis of her economy and make for a general increase in economic prosperity and political strength.

After a period of comparative indifference attention has again been drawn to the Sudan, a country geographically as large as India, but containing only six and a half million inhabitants instead of four hundred million. *The Christian Church in Post-War Sudan*, by the Rev. J. Spencer Trimingham, is now published by the World Dominion Press (1s. 6d. net), as No. 4 of the ' Post-War Survey ' series, and gives a brilliantly clear account of the political situation, showing that the rivalry is mainly between the Sudanese and the Egyptians, and not with the British. The struggle is between the party of independence and that which advocates closer affiliation with Egypt, and is confined mainly to North Sudan. The relation between North and South also largely dominates the missionary situation. Progress of Christian missions has been greater in the more primitive South, because easier access has been given there, and the author argues convincingly that mission work in the Islamic North will be indirect, through infiltration from the South, where ' the Church is securely planted,' and by means of the development of an indigenous Church, having a natural impact upon the neighbourhood, rather than by direct evangelism amongst the Islamic population.

The Preacher and His Greek New Testament.

By The Reverend R. M. L. Waugh, M.A., B.D., Belfast.

A young preacher, who has patiently pursued his Greek studies, is strangely thrilled when he finds new light breaking forth from the Word of God. What delicate shades of meaning enhance the beauty of some sublime passage! What an added emphasis has to be placed on certain words because of their order in the original! There is hardly a chapter in the New Testament that does not flash with a new glory when it is studied in the light of the new archæological discoveries.

Such a study will save many a preacher from an erroneous interpretation of an important text. Moreover, the use of a Greek New Testament will enrich the reader's own soul, and in sheer delight and wonder stimulate him to explore still further the inexhaustible riches of God's Holy Word.

Every detail in the text will repay recognition and investigation. To the reader of the English version the importance of a prefix or the intensification of a verb may not be apparent. Ἔρχομαι, for instance, has ten different prefixes to modify the meaning 'come.' We are informed in Mk 10^{21} that 'Jesus looking upon' the rich young ruler, 'loved him.' The Greek word here (ἐμβλέπω) means 'looking into,' or, as we would say, 'looking searchingly at.' It is the same word that is used in the denial scene about the maid of the High Priest who looked Peter up and down, saying 'Thou also wast with the Nazarene.' Jesus must have had wonderful eyes. Usually the Evangelists are silent about the appearance of their Master. Therefore, it is all the more significant that they refer several times to His looking at people, or looking round about Him. Mark has no less than three expressive words, signifying the sense of awe and wonder which filled the hearts of those who either listened to Christ's gracious words or gazed at His marvellous works.

The sense of intensification found in many Greek verbs is worth observing. The treachery of Judas is clearly portrayed in the English words: 'And straightway he came to Jesus, and said, Hail, Rabbi; and kissed him' (Mt 26^{49}). But when we find that κατά is attached to φιλέω, with the meaning 'to kiss fervently' (R.V.m.: 'kissed him much'), and when we find in a papyrus that the same verb is used about a person who kissed the hand of another in a passion of gratitude, the act of Judas appears all the more ignominious. Likewise, in the inimitable story of Jesus blessing the little children, we have an intensive compound employed. What a charming picture Mark paints in his Gospel of our Lord not only blessing (κατευλόγει) the little children, but embracing (ἐναγκαλισάμενος) them! (Mk 10^{16}). When Paul tells the Corinthians to 'attend upon the Lord without distraction' (1 Co 7^{35}), he uses a compound word (εὐπάρεδρος) which literally means 'sit well beside.' If the Comforter is to help us in our time of need, we must still hold closely to Him. He can whisper words of guidance and of hope. We, too, can come boldly (παῤῥησιά, telling everything) unto the throne of grace (He 4^{16}).

The double compounds of Paul always repay investigation. When he writes: 'the Spirit also helpeth our infirmity,' he uses a verb (συναντιλαμβάνεται) which was widely employed throughout the whole of the Hellenistic world. Its literal meaning is 'take hold along with.' The Holy Spirit is at our very side to support us in our weakness. Again, when the Apostle Paul informs the Thessalonians that He prayed night and day 'exceedingly' (1 Th 3^{10}), he uses a strong compound (ὑπερεκπερισσοῦ). This is the same adverb that is found in the sublime doxology in Eph 3^{20}, where Paul refers to God being able to do 'exceeding abundantly' above all that we ask or think. Paul nourished his heart with the vision of a God of all power; but he knew also that it was only through a living faith and intense intercession that the Divine strength could operate in the lives of his fellow-workers.

The preacher can find many luminous suggestions in the employment of superlatives. Paul seemed to revel in words like ὑπερβάλλω, ὑπερπλεονάζω, ὑπερυψόω, ὑπεραυξάνω, etc. In spite of the colossal power of Paganism and the widespread reign of sin, the Apostle was nerved to proclaim the gospel because he had a vision of a Christ who was mighty to save. He believed in a God who could remove mountainous evils. Is that not the message that the preacher needs to announce in these days of frustration and bewilderment?

It is interesting to follow up Paul's use of the preposition συν. Someone has calculated that he mentions sixty of his friends in his letters and that Luke refers to twenty of them. Though the number mentioned in Acts hardly amounts to so many, yet it is very evident that the Apostle had numerous friends. Some are very delightfully described as 'beloved' (ἀγαπητός), whilst others are more intimately linked with him in Christian service. Here the many συν-compounds open up a most suggestive line of thought.

Sometimes the use of a particular Greek word will enable the preacher to illustrate a great fact from a fresh point of view. History has abundantly demonstrated that the Christian Church shines with optimism when it faces pessimism. It triumphs in troubled days. In Ac 8^4 we read, 'They therefore that were scattered abroad [διασπαρέντες] went about preaching the word.' We know that διασπείρω is the usual word for 'sowing' seed. A glorious and bountiful harvest was afterwards to be reaped, because the persecution of the early Christians actually led to a widespread sowing of the seed of the Divine Word.

The use of a singular or plural in a verse can also be significant. 'Simon, Simon,' said our Lord, 'behold, Satan obtained you [ὑμᾶς], by asking that he might sift you as wheat; but I made supplication for thee [περὶ σοῦ], that thy faith fail not.' We cannot avoid noticing the personal concern that our Lord had for Peter. Moreover, if the aorist ἐξητήσατο suggests that Satan succeeded in his petition, equally does the aorist ἐδεήθεν imply that at the very same time Christ interceded for His wayward and impulsive disciple.

The importance of observing the variation in tenses is well illustrated in Ro 6^{13}, though neither the A.V. nor the R.V. discloses the difference: μηδὲ παριστάνετε τὰ μέλη ὑμων ὅπλα ἀδικίας τῇ ἁμαρτίᾳ. As the present active imperative of the verb is used here, we might translate it thus: 'Do not go on presenting your members unto sin as weapons of unrighteousness.' Then there follows the call for dedication by one decisive act: ἀλλὰ παραστήσατε ἑαυτοὺς τῷ θεῷ—'But present yourselves to God.' Here the I Aorist Active Imperative (instead of the Present Imperative) implies that one resolute effort should be made. This difference should mean a lot to the preacher who may be basing an appeal on this text. An exhortation can be made all the more earnestly when the verb is in the Middle Voice. For instance, σπουδάσατε βεβαίαν ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν ποιεῖσθαι (2 P 1^{10}). As this last verb is in the Middle Voice, it is to be implied that the readers of the Epistle are to make an effort themselves. Though Christ has called them, they have a responsibility to perform; they must respond.

Several little graphic touches are brought out in the original Greek. Take, for example, Mk 5^{28}: ἔλεγεν γὰρ ὅτι Ἐὰν ἅψωμαι κἂν τῶν ἱματίων αὐτοῦ σωθήσομαι. The imperfect tense of the first verb implies that the unfortunate woman kept on repeating to herself this word of faith. It reminds us of how wholesome and stimulating a thing it is for a timid person to repeat over and over again those great words of Paul: 'I can do all things in him that strengtheneth me' (Ph 4^{13}). Many psychologists recognize this fact to-day. A preacher can get home a splendid message by stressing the fact that the verb ἔρχομαι in Jn 14^{18} is not in the future tense (as the Authorised Version implies), but in the present. Our Lord said, 'I will not leave you orphans, I am coming to you.' He comes immediately into the heart, as soon as the door is opened. If the preacher is expounding Jn 15^{16} he will observe that three present active subjunctives are used with ἵνα to emphasize the continued realization of the purpose of Christ. As heralds of the gospel and as those who would seek to ensure the perpetuity of the Church, Christ's disciples must keep on going (ὑπάγητε), keep on bearing fruit (καρτὸν φέρητε) and keep on producing such fruit as would last (μένῃ).

It is a solemn and challenging thought for the preacher to remind himself that he stands in the pulpit as the representative of the living Christ. Some of his listeners need comfort; others need salvation. It strengthens the gracious promise of our Lord in Jn 6^{37} to notice in the original the strong double negation: οὐ μὴ ἐκβάλω ἔξω. Though our Lord said that He would cast out the prince of this world (the same verb is in Jn 12^{31}), He would in no wise whatsoever cast out the man who came in penitence and faith to Him. Similarly, the tenderness of another promise (in He 13^5) is enhanced as we examine the Greek: οὐ μή σε ἀνῶ, οὐδ' οὐ μή σε ἐγκαταλίπω. We note here no less than five negatives. We might paraphrase the sentence—'Never, never, never, under no circumstances whatever, will I desert you.' But the text has something more to reveal. ἀνιήμι is used in Ac 16^{26} regarding the loosing of prisoners' chains; and ἐγκαταλείπω is found in Mt 27^{46} in reference to Christ's cry of dereliction on the Cross. A poignant sense of helplessness overclouded His mind. Though He felt that He was forsaken, yet now as our triumphant Lord and ever-present Friend, He will never, never loosen His hold of all who trust in Him; and in no wise will He leave us in an utterly helpless condition. This is a verse brimful of spiritual nutriment.

If a preacher is to be impressive he must as far as possible avoid abstract terms. Our Divine Master clothed much of His teaching in picturesque language. The ambassador of Christ will therefore carefully observe the metaphorical terms that may be hidden away in the original. We turn to 2 Ti 1^6 for an illustration. Paul tells Timothy to 'stir up the gift of God.' Ἀναζωπυρεῖν (which occurs only here in the New Testament) means to rekindle, to keep blazing. John Wesley makes this comment about the verb in his *Notes on the New Testament*: 'Literally, blowing up the coals into a flame.'

By comparing one verse with another a most helpful exposition can sometimes be found. Take

Christ's call as recorded in Mk 8^{34}. Ἀπαρνέομαι is an intensive form of the verb to deny. It is used in our Lord's reference to Peter: 'before the cock crow twice, thou shalt deny (ἀπαρνήσῃ) me thrice' (Mk 14^{30}). Now, the meaning of that denial is crystallized in the phrase 'I know not this man' (Mk 14^{71}). It follows, therefore, that whosoever would follow Christ must be ready to say to the self that seeks flattery, indulgence, and priority—'I know not this man.'

Finally, many original and profitable sermons can be made out of Greek words, whose picturesqueness has been lit up by our knowledge of the papyri. Wordsworth, longing for the recovery of the works of an early writer, said—

> O ye, who patiently explore
> The wreck of Herculanean lore,
> What rapture! could ye seize
> Some Theban fragment, or unroll
> One precious, tender-hearted, scroll
> Of pure Simonides.

The young preacher who ploughs his way through the vocabulary of the Greek New Testament and reads the books dealing with the latest archæological discoveries will find treasures untold. Deissmann said that the number of words peculiar to the New Testament is about fifty, or one per cent. It was a thrilling experience for him to discover from a study of the papyri that the language of the New Testament was the language of the vernacular Greek, and not the language of contemporary literature. The Gospels and Epistles were written for the people and in words which were very familiar to them. Ὑπόστασις (Title-deeds) in He 11^{1}; ἀπέχω (signing a receipt) in Mt 6^{2}; παρουσία (the visit of a king or some distinguished person) in Jn 1^{28}; and a host of other words are all delightfully illustrated in the papyri.

In view of the use of μακάριος ('oh, the happiness of') in sepulchral inscriptions, we turn with eagerness to Rev 14^{13}: μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ . . . ἵνα ἀναπαήσονται ἐκ τῶν κόπων αὐτῶν. At first sight we might wonder how life could be so blissful in heaven if the saints cease from working. Creative achievements add interest to life. But then we note that the word for 'labours' is κόπος, which is sometimes translated 'weariness' and which implies exhausting toil. From that sense of exhaustion the blessed dead are exempt.

The framework of an interesting sermon can be constructed from the various contexts in which a Greek word is found in the papyri. In seeking to restore harmony and unity amongst the members of the Philippian church, Paul wrote: 'Work out (κατεργάζεσθε) your own salvation with fear and trembling' (Ph 2^{12}). Here we find a most expressive verb which is written in an intensive form. It is frequently used by Paul, especially in the Epistle to the Romans. Its general meaning is 'bring to completion.' For instance, in Ro 7^{18} we read: Τὸ γὰρ θέλειν παρακειταί μοι, τὸ δὲ κατεργάζεσθαι τὸ καλλὸν οὔ. The Apostle is unable to achieve goodness in his own strength; but with God dwelling in him, he gains the victory. Similarly in regard to the Church at Philippi. He is confident that it will be cleansed from disunity and equipped for service when God works within it.

Κατεργάζομαι was employed in various relationships in early times. The papyri afford us ample material wherewith to construct a helpful and interesting sermon on Ph 2^{20}. The Greek word was (i) An *agricultural term.* Farmers used it when they cultivated land in order to produce a good crop. The members of a church are also engaged in sowing. 'He that soweth unto the Spirit shall of the Spirit reap eternal life.' We are in this world cultivating character and building up a spiritual body for the great hereafter. (ii) A *manufacturer's term.* Not only was the verb used for the making of honey and for the preparation of food, but it was also the term employed for the preparation of timber for various uses in life. Wood can be so finished and polished that like a seat it can afford rest to the weary; or, like a musical instrument, it can bring inspiration to the depressed; or, like a simple cross, it may remind men of the pardoning love of God. Nothing is more needed in the Church than the development of Christian character and the adornment of a loving spirit. The rough edges of selfishness, pride, and ill-will can be removed by the Holy Spirit. (iii) A *civic term.* The papyri afford numerous instances of men who at considerable risk, 'worked out' high moral principles in public life. Christian ideals have found their way into many departments of the world, but they have to be made dominant. There are corporate sins as well as individual ones. Church-going people must 'work out' the spirit of Christ in the home and in the office, in sport and in industry, in broadcasting and in politics.

God's Word is like God's world—very rich, very varied, and very beautiful. The great preachers of the past were expositors of Holy Scripture. Though modern translations are most illuminating, nothing can set the heart of the preacher to-day so aglow as the discovery in the original language of a new presentation of some over-familiar text. He is a happy man who can combine accurate exegesis with spiritual insight and a fresh interpretation of a glorious theme with a relevant application to modern conditions.

In the Study.

Virginibus Puerisque.

Things—Visible and Invisible.

By the Reverend Fergus Ferguson, O.B.E., B.D., Perth.

'Things . . . visible and invisible.'—Col 1^{16}.

This world is full of things that we can see. We say these things are real things. And if any one asks us why we call them real, we reply: 'Because we can see them.'

But if the world is full of things we *can* see, it is just as full of things we *can't* see. Think of the wind. Nobody has ever seen it. Yet on a breezy day you feel it blowing on your face, and on a stormy day it can drive you along the road just as if somebody was pushing you hard. The wind is invisible but it is just as real as a motor bus or a frying-pan, or any of the things we can see.

Or think of electricity. It does a lot of things for us. It lights our houses, cooks our food, sweeps our carpets. Yet nobody has ever seen it. It is invisible. But it is as real as the room it lights up, or the carpet it sweeps. There are millions of things that we can't see, and yet they are all real things.

Now, in Mrs. Gatty's book called *Parables from Nature*, there is a story which helps us to understand that the other world Jesus tells us about—the invisible world—is as real a place as this world. It is a long story so I must shorten it greatly.

The grub of a dragon-fly once lived in a pond. Sometimes he wondered whether there was any other world beyond the pond he lived in. He thought he would ask the frog who often sat on a stone at the bottom of the pond, for he had once seen the frog swim up to the surface of the pond and disappear through it, and then, after a while, come plop back into the pond from somewhere above it. So one day he swam up to the frog and said, 'What is there beyond the world?' 'What world do you mean?' said the frog. 'I mean the place we live in,' replied the grub. 'I call it the world.' 'Then what is the place beyond the world?' asked the frog. 'That is just what I want you to tell me,' said the grub. So the frog tried to tell him about the dry land and the air and the flowers, and asked him if he understood about the other world now. But the grub had to admit that he could not understand it. So he swam away none the wiser, but he still sometimes wondered whether there was another world.

Then one day his friends in the pond saw him begin to climb up the stalk of a bulrush. They watched him climb up and up until he climbed right out of the pond. And they looked at one another and said: 'He will never return. He is dead.' But they were mistaken. He was not dead. He was alive in that other world their eyes could not see. He was now a beautiful dragon-fly. His gauzy wings flashed in the sunshine. His body glittered blue and green as he darted about in the sunny air of the world above the pond. He was a far more glorious creature and was living in a far more wonderful world than when he was a grub in the pond.

And Jesus tells us that while we are meantime living in this world which we can see, there is another world beyond this one which our eyes cannot see. It is the invisible world. That world we cannot see, He tells us, is as real a place as this world we are living in.

The day came when Jesus said to His disciples that He must leave them and go away into that other world. But He also said to them, 'Let not your heart be troubled, neither let it be afraid . . . I go to prepare a place for you . . . that where I am, there ye may be also.'

And we are making ourselves ready to live in that world when we are living day by day in this world as Jesus teaches us to live.

Larkspur and Groundsel.

By the Reverend John B. Wilson, Glasgow.

'Looking unto Jesus.'—He 12^{2}.

A lady who was not very fond of gardening, chiefly because she didn't know very much about it, saw some packets of flower seeds in a shop window one day. She stopped to look at them only because she wanted something to fill up an empty border against a wall in her garden. It wasn't so much that she loved flowers, she just didn't like to look out of her window to see nothing but the bare soil and a blank wall. So she made her choice and went into the shop to buy a packet of larkspur seeds. On the back of the packet the flowers were described as 'showy annuals of many colours,' and on the front of the packet there was a picture of the flowers in full bloom.

That same afternoon, with great care, she dug over the border and raked it over to what gardeners call 'a fine tilth.' She sowed the larkspur seeds

and covered the border with twigs to keep away the birds and stray cats. Then she threw away the empty seed packet which, as it turned out, was a very foolish thing to do. All that she could do now was wait patiently, but sometimes shutting her eyes she could see in imagination the flowers blooming in the border and hiding that ugly wall.

By and by the seedlings began to appear but the lady knew that there would be weeds among them. So one evening she began to pull out what she supposed to be the weeds. You may be sure that she did it very carefully. As she was eager to have a good display of flowers she kept on weeding and hoeing as the young plants kept on growing, and when the weather was dry she watered them. Occasionally she gave them a little fertilizer to encourage strong growth and large blooms. Then one morning she looked out of her window and saw a mass of small yellow flowers. She thought it rather odd because the colours ought to have been mixed. She went into the garden and saw that, as far as she could remember, the yellow flowers weren't a bit like the flowers in the picture on the seed packet. She couldn't understand what had happened, but her next-door neighbour was in his garden so she asked him about it. He was able to tell her that the yellow flowers were not larkspurs at all but the blooms of a weed called groundsel.

'But I sowed larkspur seeds,' she said.

'Maybe so,' replied the neighbour, 'but there aren't any larkspurs growing there.'

What had happened was that by throwing away the picture of the larkspurs she had lost the one thing that would have kept her right. Not being at all certain how they did look she had pulled out all the larkspur seedlings and left the groundsel to grow. You can realize how disappointed she was after all the trouble she had taken—and it was now too late to grow any more.

If you know a little about gardening you may be inclined to smile at that lady's ignorance and the mistake she made because of it. But, you know, you can make the very same mistake, and make it where it can be a great deal more harmful, and that is in your own lives. For example, there isn't very much good in trying to grow like Jesus if you don't have a picture of Him clearly in your minds. You may become only what you think He looks like and that may be very different indeed from what He actually looks like. This is something about which you can't afford to be not absolutely certain. If you don't make sure now you may discover later on that you have allowed yourselves to grow into a likeness that isn't the likeness of Jesus at all; and that would be very serious. It would mean that you had not just allowed but actually encouraged wrong things to grow in your character and to weed those wrong things out isn't at all easy; that is because the longer those wrong things are allowed to remain the deeper their roots go into our lives.

So it is terribly important when you are young to see Jesus as He actually is—to have His picture in your hearts. It is for this reason that Paul encourages us to look unto Jesus and to keep 'looking unto Jesus' all the time. But in speaking of a picture of Jesus you must not think only of a painting of Jesus made by some great artist who had never really seen Jesus. There were four portrait painters called Matthew, Mark, Luke, and John who did see Him and who painted His portrait in words for you. That is why the Gospels enable you to see Jesus. You become familiar with His likeness when you are familiar with them. In this way, just like a gardener, you can cultivate His likeness; there is no other way.

Prayer on Thursday of Holy Week.

O Lord Jesus Christ
who having loved Thine own
loved them unto the end,
who art the same yesterday, to-day and for ever,
Look on us who are gathered here,
remembering that last evening long ago,
and bring us into the spirit that befits the furnished chamber where Thou receivest Thy guests.
Shew us Thy love; teach us humility;
draw us near to Thee, and to one another.
O Thou who didst break the bread that night,
and next day give Thy body on the Cross,
turn Thou away our eyes from beholding vanity,
draw our wondering eyes to Thyself.
O Thou who didst give the cup that night,
and next day shed Thy blood for us,
write the new covenant upon our hearts,
the gracious covenant of forgiveness.

O God of love, we praise Thee
that Thy love shone in glory on our world
in the living and dying of Thy Son;
we bless Thee
for Thy holy love toward sinful men.
Most merciful God, we confess our sins
of thought and deed and temper,
of pride and selfishness and unkindness.
We confess that at times, like Judas,
we have purposed to be unfaithful.
We admit that, like Philip or Thomas,
we have been dull to understand our Master.
Let it not be so now, O Holy Spirit of God.
Let this be an hour of repentance and vision,
of obedience and consecration,
of unity and expectation.
And to God, Father, Son, and Holy Spirit
be glory for ever. Amen.

A Prayer for Our Democracy.

Almighty God, we give Thee thanks
for our common heritage as a people;
for traditions of religion and loyalty,
of liberty and toleration;
for all who have, in high or in lowly places,
uplifted, enriched and strengthened our national life.

As of old there were two hundred men of Issachar
that had understanding of the times
to know what Israel ought to do,
so in our times,
when wise men differ and the simple are perplexed,
may leaders and representatives of the people
perceive what is needful, and devise what is right.

Give the needed strength and wisdom
to those who are entrusted with power
to direct men's lives and energies,
to govern and control,
to maintain freedom and deal justice.
Teach us how to build our social order
on foundations of truth and freedom and brotherhood;
and to follow policies
that make for peace and security among all nations.
Inspire and guide Members of Parliament in their concern
for the honour and health and happiness
of humble homes.

And not only do we pray for leadership
but that in the whole body of the people
there may be a rising tide
of unselfish good-will and loyal co-operation,
of energy and hopefulness and patience.

And while we labour and pray as best we know,
quicken our faith in the coming of Thy Kingdom.
Lead us to fix our highest expectation
not on the attainment of human plans,
but on the disclosure of Thy Divine purpose,
and the victory of Thy perfect will,
through Jesus Christ, our Lord.
AMEN.

The Christian Year.

SUNDAY NEXT BEFORE EASTER

When I Survey the Wondrous Cross—Then What?

BY THE REVEREND ARTHUR A. COWAN, D.D., EDINBURGH.

'And sitting down they watched him there.'—Mt 27^{36}.

The Cross on Calvary was six and a half to nine feet high, with a projecting peg in the middle of the upright on which the body sat to support its weight, and to prevent it from tearing the hands nailed to the crossbeams. Crucifixion was a death of burning pain reserved for the lowest criminals. Our Lord endured this torment and ignominy for four or five hours.

There was a crowd of spectators at the execution, which was the public sensation of the moment, the talk of the town. These all surveyed the wondrous Cross—then what? Among the throng of onlookers three distinct groups can be picked out, and they all reacted differently.

1. There were the Roman soldiers who carried through the execution. 'And sitting down they watched him there' to prevent any last-minute rescue of Jesus, as now and then men had been taken down from their crosses by daring friends and had recovered from their wounds. In *The Fair Maid of Perth* Scott tells how, under cover of night, the guilty Bonthron was lowered from the gallows, on which he was supposed to be properly hanged, and smuggled away still alive by Sir John Ramorny's men, so that he lived to do something worse in Falkland Palace than his previous crime. There must be no escape for the condemned Figure on Calvary, and the Roman soldiers kept guard till Jesus should die, because they would pay for it with their lives if the death sentence was not completed.

The prisoner's clothes were divided among the executioners as their perquisites, but one garment was a seamless robe, and it was settled by a toss of the dice who should acquire it. The legionaries were so untouched by surveying the wondrous Cross that they gambled in sight of it. Are there not still too many people to whom life is merely a bag of tricks, a gamble without any gospel? All such trust to luck and hope for some fluke of fortune, some happy chance to put things right, instead of being startled into mending their ways and readjusting themselves to Divine love which went to death on Calvary to restore moral sanity and make them realistic about themselves.

Our Lord was stripped naked before He was nailed to the Cross. That was revolting. But the insult became a disclosure. The truth about God was now naked for all nations and ages to see, and was no longer confined in Jewish clothes or concealed by any period costume. God's redeeming love was laid bare in the crucified Lord, without any dress which is local and dated, and Jesus was revealed as universal and timeless, nothing less than God's suffering quest of sinful folk. This reversal of Jesus' humiliation made the Cross wondrous.

The legionaries surveyed it—then what? They were unimpressed and rather bored and probably relished Pilate's stinging inscription for the Cross:

'This is the King of the Jews,' which conveyed the sense, 'See how we deal with a Jew who sets up as monarch!' The taunt was written in Hebrew, Greek, and Latin that those of different nationality might understand it, but little did the soldiers dream that this was an unwitting forecast that the crucified Lord would become the world-authority who could retrieve human lot after the catastrophes of history and to whose sovereign grace desperate hearts in many countries would be recalled as the one hope of mankind. People of different languages thus bow before Jesus' throne as the promise of the future, and the latest phase of this is the Oecumenical Movement. Yet all this the legionaries missed. 'Sitting down they watched him there,' all undiscerning, all except one, the sergeant in charge. He alone sensed that this condemned Nazarene did not belong to the ordinary 'climate of opinion,' but had a supernatural mystery and splendour about His character which hushed him to avow: 'Verily, this was the Son of God.' This was the first homage to Jesus from a foreigner who spoke a different tongue, and revealed the beginning of His sway, not only in the Hebrew realm of religion, but also in the Greek realm of culture and the Roman realm of law and government. The wondrous Cross had made the centurion worshipful.

2. The priests and the scribes formed another group at Calvary. They were members of the Sanhedrin, but they cast aside the decorum of public office so far as to gloat over their victim and jeer at His claims. In *The House of the Seven Gables* Hawthorne speaks of 'that terrible delusion, which should teach us that the influential classes, and those who take upon themselves to be leaders of the people, are fully liable to all the passionate error that has ever characterized the maddest mob.' Yes, and here were ruling men exulting in the spectacle of an innocent man done to death because He was a threat to their prestige. Their desire to sit pretty was stronger than their desire for justice and toleration, and they meted out foul play to the offender with jubilation and insolence. What is exposed here is the impudence, the affrontery of evil which blasphemes the kingly spirit, and reviles the best instead of being shamed into repentance. There are some natures so brazen that they give cheek even to God.

Now what was the taunt flung at Jesus by this bureaucratic clique? It was that Jesus could not take care of Himself and save His own skin. But once more this gibe was the truth coming out unawares, and convicting them as misleaders and misled. 'Thou that destroyest the temple and buildest it in three days!' they mocked, but did they not realize that Jesus was the temple of God, the human form in which God dwelt, and that they were desecrating the holy fabric of the Divine presence? 'He saved others, Himself He cannot save!' they railed, but surely that should awaken reverence, not ridicule. Self-sacrifice is more admirable than doing oneself well. It was not the disgrace but the distinction of Jesus that He could give Himself handsomely in the service of others, without counting the cost. 'If he be the King of Israel, let him now come down from the cross, and we will believe him'; but royal grace does not run away from pain and risks, and nothing so endeared our King as his sharing the common dangers and sufferings of his people in London air raids. We do not respect a man, we have no confidence in him, unless he faces the menace and fights it out. The glory of Jesus is that He was too fearless to shirk the agony of the Cross or flinch from its shameful brutality. The Sanhedrin's slander of Him was an unintentional tribute to the breath-taking valour of Divine love putting a new conscience into men. That also makes the Cross wondrous.

3. The women who loved Jesus were there too. On the fringe of the crowd were the three Marys, with the mother of Zebedee's children. They were stricken and broken-hearted, dazed with the horror and ruin which had engulfed the glorious Person from whom they had expected so much. But they loved Him still, their hearts belonged to Him and took sides with Him against implacable forces. That was what distinguished their attitude from the professional indifference of the legionaries and the unholy glee of the Sanhedrin. These women were passionately attached to Jesus, and without Him everything worth living for seemed to be wrecked.

If we are not thus desolated by the Crucifixion, it is because we know now that our Lord was not a poor victim but a princely victor, and that the Cross was the triumph of His love which grudged nothing for our disillusionment and redemption. When we survey the wondrous Cross—then what?

> Think of the thankless morning,
> The gifts of noon unused;
> Think of the eve of scorning,
> The night of prayer refused.

Can we be heedless of saving love from dawn to dusk, as if Christ were irrelevant? Arnold Bennett tells how Edwin and his girl friend Hilda stared cynically at a Sunday School Pageant in the streets, till the crowd began to sing

> When I survey the wondrous Cross
> On which the Prince of Glory died,
> My richest gain I count but loss,
> And pour contempt on all my pride.

Then Hilda, hitherto unaffected by religion, was deeply moved, and when she turned her face away to hide her emotion, Edwin asked, 'What's the matter?' Whereupon the embarrassed girl flashed out: 'It would be worth anything on earth to be able to sing those words—and *mean them.*' So it would.

Love so amazing, so divine,
Demands my soul, my life, my all.

'And sitting down they watched him there.' As we watch at Calvary, and behold Jesus dying for us with invincible mercy and with a love that no devilry could break, the Cross we survey is so wondrous that it conquers our unconcern and resistance, 'gets us,' makes us eager captives. Is it not so?

Easter Day

Its Aftermath in Human Life.

By the Reverend George Johnstone Jeffrey, D.D., Glasgow.

'He is not here: . . . he is risen.'—Mt 28[6].

To the story of the Resurrection there are three human reactions. The first is that of deeply entrenched unbelief. 'These things don't happen.' This is the attitude of the closed mind, with which there can be no arguing. The second is that of wistful uncertainty. 'The thing *may* have happened, but it puts an almost intolerable strain on our credulity.' To certain folks it seems like the last straw laid on backs already bearing more beliefs than they know what to do with. This is the attitude of those who keep the open mind. They go on hearing evidence without coming to a verdict, after the manner of the trial of Warren Hastings, where seven long years were spent in listening to the facts before a conclusion was reached. Surely on the truth, or otherwise, of an event said to have occurred two thousand years ago, there should now be some measure of finality.

Lastly there are those for whom the Resurrection is neither an inherent impossibility nor a dubious probability, but a great fact of conviction and experience, and this as the outcome of two great spiritual principles—'By their fruits ye shall know them' and, 'He that believeth . . . hath the witness in himself.' In other words the Resurrection is the explanation of the Christian Church, which is Christ's Risen Body, and of any abiding spirituality in our own inner lives.

There are two aspects of the Christian Church which are strangely intermingled. There is the Church which many people conceive as no more than a human institution, founded on the natural law that 'like draws to like.' Artistic people come together. Musical people cannot keep away from each other. It is the same with spiritually minded people—'and so you have the Church.' If that is all there is to it, if nothing holds us together but a common human interest, then one can understand how much the hostile critic can say against it. 'The Church is a mere human institution like any other, it is riddled with human weaknesses and inconsistencies, its story is a red trail of persecution. It has hindered the march of truth by its hatred of new knowledge; it has soiled its witness by its love of political power and its members have not put worldliness to shame by their own saintly and devoted lives.' Thus far the natural man.

Now while there is enough in all these embittered contentions to make every lover of the Christian Church often ashamed and continuously contrite, the fact remains that *the Church is alive,* and for the very reason embedded in the ancient sneer 'The Church *must* be a Divine institution. No other would have survived so many crimes and errors.' We churchmen accept the taunt, and reply—'Paint the Church's sins and misdemeanours as black as you may, the Church abides and will abide, for God is in it.' Some of us would make bold to say, 'The Church was never *more* alive than to-day. Its best spirits are passionately anxious to heal its unhappy divisions, to apply its eternal message to the present confusions, to preach no self-centred salvation but a wide and just social gospel; it is spending itself royally in the service of youth; it was never more anxious, for compelling reasons, that the kingdoms of this world should become 'the Kingdom of God and His Christ.' The Church lives because it has in it the resources of the living God. Herein is a strange thing (to dwell on but one aspect of its life). How is it that the simple, holy rite of the Lord's Supper has continued in unbroken continuity since the night on which He was betrayed? In that period of nearly two thousand years, how many earthly crowns and thrones have gone whistling down the wind! How do we explain the strange persistence of the holy feast? Surely it answers to some perennial need of the human heart. In what varied times and places has it been dispensed—in the underworld of Rome in the days of the infant Church, on bleak hillsides where the Covenanters gathered, on the battlefield and the battleship, in the sickroom and in the great cathedral, among strangely assorted groups in the mission field. Surely there is something here that calls for a deeper explanation than the

merely human. Again and again the Church is supposed to have been in its death throes. Voltaire in his day gave it another hundred years. Other institutions rise, serve their day and die. The Church abides. A sonnet composed a few years before the last War puts the truth in memorable words. It is entitled ' St. Paul's Cathedral '—

Around it, like the movement of the sea
About some rocky island, houses rise
And age and are pulled down by destiny
To rise again, but like the enduring skies
Brooding above them, these great walls outlast
The stir and change of many a storied year
An outpost of the eternal, dim and vast
Wherein men's generations disappear.
What pride of kings this mighty palace wrought ?
What monarch's splendour finds in it a home ?
A carpenter who dwelt in Nazareth
Raised it and all its fellows with a thought.
The Cross that gleams above the exulting dome
Proclaims His triumph over time and death.

Such is the Christian Church—its gospel from its earliest day the Gospel of the Resurrection. The gates of hell shall not prevail against it.

Again, to bring this great event close to our own hearts and bosoms, it is of the Resurrection truth we think when we say ' *He that believeth . . . hath the witness in himself.*' The thought has been expressed with moving finality in the words of Robertson of Brighton—' There are men in whom the Resurrection begun, makes the Resurrection credible. In them the spirit of the risen Saviour works already. They have risen out of the darkness of doubt and are expatiating in the brightness and the sunshine of a day in which God is ever light. They have risen above the narrowness of life and all that is petty and ungenerous and mean. They have risen above fear. They have risen above self.'

And truly, if after long years of Christian living, there is in us even the faintest suggestion of spirituality and humility and reality, how do we propose to explain it to ourselves ? Shall we put it all down to our own uncanny foresight of life's tests and tribulations ? Shall we explain it by our own finely tempered strength, by the passionate purity of our holy vows, by our own praiseworthy endurance ? Merely to *ask* the question is bitter irony. On the contrary, *we are Christians largely in spite of ourselves.* We have sinned against light. We have sinned against warning. We have sinned against love. Pardoned, forgiven, reinstated in the grace of God, we have rushed back to the defeat we often love better than victory. We have grieved the Holy Spirit to the verge of extinction. Have we not discovered long ago, as Denney put it, ' that unless there is a Wisdom and Love at work on our behalf immeasurably wiser and more benignant than our own, life is a moral chaos.' The Christian himself is part of the Resurrection miracle. It is no longer he that liveth but Christ that liveth in him. Put all this to the test of Christian experience. The older we grow, the longer we live the Christian life, the more we are filled with adoring wonder and wistful abasement at the miracle of our spiritual restorations. Left to our own tending, the light that burns on the shrine of our secret soul had flickered and died. But praise be to a merciful God, it burns and will burn. Turn the pages of Paul's Epistles and see the thing happening. Read in the early verses of Second Corinthians of one of the most desperate crises in a life composed almost wholly of crises. ' We should like you, our brothers, to know something of what we went through in Asia. At that time we were completely overwhelmed, the burden was more than we could bear, in fact we told ourselves that this was the end ! Yet we believe now that we had this experience of coming to the end of all things that we might learn to trust not in ourselves but in *God who raiseth the dead.* It was He who preserved us. It is He who still preserves us. It is He who will preserve us.' We too, poorer men, worlds away from the Apostle in purity of motive and devotion of purpose can still echo in our own life this litany of restoration. We, too, have ' hung by a hair of the mercy of God.' Our lives also are witnesses to the redeeming power of God who raiseth the dead. We, too, have known albeit too faintly the power of Christ's resurrection.

By way of epilogue, let us recall one phrase in Frederick Robertson's illuminating words. ' These men in whom the Resurrection life has begun . . . have risen above *fear.*' Going about among men, and taking a turn up and down in one's own life, one is conscious of one particular fear which is commoner than men think. One might put it thus. It is the fear that, having run as earnestly as may be, the race that is set before us, *we may fall out in the last lap !* Men in moments of humiliation and in flashes of self-revelation are conscious of inner treacheries, compromises, weaknesses that move them to fear and trembling. What if, in the end, the house, that the goodness and mercy of God have been building up within us with the years, in some terrible test, when the rain descends and the floods come and the winds blow and beat upon it, should crash and fall ? The answer to this very real, if most unworthy fear, is found in the Gospel of the Resurrection. If that sounds abstract, academic, theological then let us become simple and childlike and sing from our hearts with the Methodists.

And can he have taught me
To trust in His name
And thus far have brought me
To put me to shame ?

His love in times past
Forbids me to think
He'll leave me at last
In trouble to sink.

' Praise to Thee O God most high. Thy goodness hath created us. Thy bounty hath sustained us. Thy discipline hath chastened us. Thy love hath redeemed us. Thou wilt not forsake the work of Thine own Hands. Having loved us, Thou wilt love us to the end. Praise be to Thee, O God most high.'

First Sunday after Easter

Vicarious Victory.

By the Reverend J. S. Macarthur, D.D.,
South Luffenham, Rutland.

' And who is he that overcometh the world, but he that believeth that Jesus is the Son of God ? '—1 Jn 5^5 (R.V.).

Our Lord had warned His disciples that the way of discipleship was not the way of popularity. Because ye are not of the world, He had told them, but I chose you out of the world, therefore the world hateth you. The world had hated Christ, and it would see enough of Christ in His disciples to hate them also. The hatred of the world would be the token of their discipleship ; it would let them know that the world recognized that they were Christ's. That knowledge would not lessen the severity of the world's hatred, but it would give the disciples courage to bear it.

But there was a more explicit encouragement than that. ' In the world,' said Christ, ' ye have tribulation : but be of good cheer ; I have overcome the world.' The warning and the encouragement were alike spoken just after the Last Supper, just before the agony of Gethsemane, so it was not long before the disciples saw the hatred of the world in action. The arrest, the trial, the crucifixion itself, these were what the hatred of the world could do. In these the hatred of the world was working itself out on their Master. That was the sort of thing they might expect in the years to come. The courage of St. Peter himself had wilted at the first breath of this hatred. Then in the bitterness of remorse he remembered the special warning that had been addressed to himself, and we may be sure that his fellow-disciples would also recall the more general warning that had been spoken to them all.

The implied encouragement, that the world's hatred was the token of their discipleship, had not been enough to hold them back from desertion and denial. What about the other, the explicit encouragement that promised the conquest of the world ? That came true on the first Easter morning. The hatred of the world had done its utmost, and on the first Good Friday it had seemed to be victorious, but now that victory had been reversed. The Risen Lord had indeed overcome the world. In spite of all He had said that victory was from the disciples' point of view completely unanticipated. Yet we can imagine them saying to themselves that they might have foreseen it, that apart from His own foretelling of victory they might have divined from His mighty acts that they had witnessed that He could not be holden of death. They had already seen death itself put in subjection under His feet, and in that subjection they might have seen the presage of the ultimate victory.

The disciples, therefore, were glad when they saw the Lord. But if they were thinking along the lines that we have imagined, remembering the restoration of her son to the widow of Nain, the raising of Jairus' daughter, the summoning of Lazarus from the tomb, what would be the nature of the encouragement ? Was it not by His exceptional powers that He had won His victory ? Their gladness would be like ours when we congratulate a friend who has achieved something great that we could not have done ourselves. Just because He was the son of God He could do what man could not do. Where was the promise of any victory that they might win ?

The promise was implicit in the life that they lived with Him in the days of His flesh. It was implicit in His warning that the world's hatred would strike them as it struck Him. And it was implicit in the commission that He gave them—' As the Father hath sent me, even so send I you.' That meant the sharing of His sorrows, of His reproach, but also the participation in His victory.

His victory has opened to us the gates of everlasting life. The world showed its hatred for Christ by trying to destroy Him, but it failed. He rose again and is alive for evermore. He could not be holden of death. His incarnate body had put on immortality : He had become the first fruits of them that sleep. But there is still His mystical body, the Church. Not yet has it put on incorruption, not yet has it assumed immortality. The world can still vent its hatred on the Church. It can still try to destroy the Church.

Sometimes it seems to have the same success that it had on the first Good Friday. There was

the great persecution that arose after the stoning of Stephen when the infant Christian community at Jerusalem was scattered. Sometimes you can put out a fire by scattering it, but sometimes you only spread it, and that was what happened to the Church. From the scattered embers new fires blazed forth. At other crises of the Church's history it has seemed as though the more insidious forces of corruption were going to get the upper hand, but they were never wholly successful. Never did the gates of hell prevail against the mystical body of Christ, just as they had been impotent to hold His incarnate body. The world has threatened the Church with destruction. It has tempted her with the promise of the kind of power that it has at its disposal, temporal power, power over men's bodies, the kind of authority that secures their obedience without their love, but neither its threats nor its allurements have put an end to the Church's warfare. In her darkest hours she has been supported by the assurance of her great Head—'Be of good cheer; I have overcome the world.'

The same holds good of the life of each individual Christian. Each believer in Christ is chosen and called out of the world, and the world will find its way of showing hatred to each. Its hostile pressure is exercised in whatever way it imagines will be most successful.

The world is too much with us; late and soon,
Getting and spending, we lay waste our powers:
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!

This is how Wordsworth put it, and he imagines himself striving for a glimpse of the reality underlying it all by thinking himself back into some of the old Nature-worship of paganism. But how much less this is than the conquest of the world that Jesus Christ promises to us through the victory which He Himself has won!

The world is too much with us—we know what Wordsworth means. World movements, world powers, world wars—they terrify us. And what do our fears and misgivings mean to God, the maker and ruler of all? If we believe that Jesus is the Son of God we know that God does more than watch our fears and our sorrows from an inaccessible heaven.

Never a sigh of passion or of pity,
Never a wail for weakness or for wrong,
Has not its archive in the angels' city,
Finds not its echo in the endless song.

The overcoming of the world must wait for its consummation, but as Christ Himself is the first fruits of them that sleep, so we can perceive the first fruits of our redemption, the first fruits of His victory here and now, for to believe that Jesus is the Son of God is more than to give assent to a fact of history; it is to know in ourselves the power of His endless life.

Yea, he arose, yet first he had descended,
Plunged like a man into the deep of birth;—
Have not we also with our glory blended
Night and dishonour and a weight of earth?

Let the trump sound! and from the spirit shaken,
See, this corruptible shall fade and fall;
Let the quick hear it and the sleepers waken,—
Changed in a moment, and the Lord in all!

SECOND SUNDAY AFTER EASTER

On By-Passing Paul.

BY THE REVEREND R. W. STEWART, B.D., B.Sc., GLASGOW.

'I died.'—Ro 7[9].

Modern transport often avoids obstruction and saves time and difficulty on the road by choosing a by-pass route. Now there are difficulties in the writings of Paul. Indeed, another New Testament writer remarks of his Epistles, 'wherein are some things hard to be understood.' Might it then be a good plan for many people just to by-pass Paul?

As an example of the difficulties in Paul consider these two words, 'I died.' They are clearly not to be taken literally. He had not actually died. They are plainly charged with intense feeling. He looks back on his life. For a time it had been like any child's unembarrassed by serious thoughts. But the day came when he realized that the law of God was a law that he did not, could not, keep, did not always even wish to keep. Law did not secure his obedience. It exposed him for what he was—a rebel. 'Sin revived,' he says, or perhaps a better rendering, 'sin sprang to life and I died.' That is his description of the torment of fear and shame and hopelessness into which he was plunged. It was like death.

The haunting conclusion of Conrad's story, *The Secret Agent*, tells of the suicide of a lonely, cheated, despised woman who, from a steamboat making the midnight crossing, let herself slip unnoticed into the dark waters of the English Channel. The paragraph in the newspaper ran, 'An impenetrable mystery seems destined to hang forever over this act of madness or despair.' Madness or despair! Paul was no suicide, but when he recalls that

period of his life he describes it by these words of shuddering horror, ' I died.'

Is this difficult to understand ? In one of his books Principal Denney, referring to certain writers who found Paul difficult, makes this profound comment, ' It is not historical scholarship that is needed to understand Paul, nor is it the insight of genius ; it is despair.' He means that all that Paul wrote is coloured by the recollection that before he had found deliverance through Christ he had felt himself to be in an utterly hopeless predicament. He had tried his hardest to find a way of salvation, but saw nothing before him but doom. Therefore, inevitably, those who have an easy or optimistic approach to religion cannot understand him. ' It needs despair.' Deep calleth unto deep, but many people are shallow, unconscious of profound inward conflict, not stirred by surging emotions.

Does this limitation, however, even though it be counted a defect, necessarily mean that such folk are outsiders to the gospel ? May not a man claim to be a humble and happy Christian without being a saint and theologian on the pattern of this Apostle ? May he not just by-pass Paul ?

The fact is, of course, that Christian people quite commonly do so in various ways. One way is simply by profiting from his experience and his teaching. The pathfinder stumbles into many pitfalls that those who follow after are able to avoid ; and Paul was blazing a trail. The details of Paul's mental struggles may fail to interest some Christians, or impress them with a sense of reality just because they have learnt from the Church to accept wholeheartedly his clear and simple final conclusion, ' by grace ye are saved, through faith, not by works of the law.'

Many a sober prayer is indeed in itself a sort of substitute for the Pauline experience. Said in private or in a quiet church it may be reverent and sincere in confession of sin, and definite in its faith in forgiveness through Jesus Christ. Thus, without the anguish and hesitation and desperate leap to refuge, it reaches to the same peace with God. It is fair to say this : though the warning should be added that quiet reverence may easily become purely formal, and a prayer without emotion may have little sincerity either.

In another way people do leave Paul aside when they turn to the Gospels. ' Except ye become as little children,' said Jesus ; and little children cannot be nourished by the strong meat of Romans or Galatians. Many a one, learning from the Gospels how the multitudes listened to the Master, how Peter and James and John abandoned everything without hesitation that they might follow Him, how the dying thief trusted to Him on the Cross, has believed in Jesus gladly, eagerly, wholeheartedly, and in the forgiveness He imparts, as even children may do. This, too, it is fair to admit ; though it must be remembered that the Gospels contain also records of intensest emotion, as of her who rained tears on Jesus' feet ; and of inward agitation, as when Peter said, ' Depart from me ; for I am a sinful man, O Lord ; ' and of spiritual perplexity, as in the youth who asked, ' what lack I yet ? '

What, then, is one to say of this idea and this not uncommon practice of by-passing Paul ? Let the word ' by-pass ' suggest this illustration.

The traveller driving south from Edinburgh can take the main arterial road for London. It goes through the ancient border fortress town of Berwick and the busy centre of Newcastle-on-Tyne and across the river with its banks lined with docks and shipbuilding yards, on to the little city of Durham, where the massive Norman towers of its venerable Cathedral make a landmark of beauty amid the smoky pit heads and mean villages of the vast coal-field, and then on through the large railway centre of Darlington.

An alternative route is also possible, a little shorter and much quieter. Going by St. Boswell's and over Carter Fell, and down the wide rolling Northumbrian slopes, and through the woodlands skirting the Durham hills, one can arrive in the heart of England without once leaving the loveliness of the countryside.

Now, if anyone wished to get to know for himself or to show to a foreigner the features of his native land, would he choose, however pretty and attractive, the way that missed the twisty streets of all these populous places, each with its history and its pulsing life, its grime and glory, its mingled squalor and achievement ?

So, while few would insist that every one on the pilgrimage of faith must travel by the same route as the Apostle, it is nevertheless certain that a man is missing a wide range of human experience if he is not able to explore and appreciate and at least in some measure understand what Paul has to tell and teach. But if he has any sense of despair, of defeat in the struggle to be better, of weakness, of guilt—and need one say, ' if ? ' has not every honest-thinking man been at some time or another in such a mood ?—then let him turn to Paul for sympathy and for help. One who sees the meaning of his cry, ' O wretched man that I am ! who shall deliver me from the body of this death ? ' can join better in his adoring exclamation, ' I thank God through Jesus Christ our Lord.' After all it is only with some sense of his own utter inability to make good that a man can realize in any large and deep way the wonder and power and glory of Christ's grace.

The New Testament Doctrine of the Resurrection of Our Lord Jesus Christ.

By the Reverend A. W. Argyle, M.A., B.D. (Oxon.), Gerrard's Cross, Bucks.

The predominant note in the New Testament Gospel of the Resurrection of our Lord is that of victory. 'Thanks be to God, which giveth us the victory through our Lord Jesus Christ' (1 Co 15^{57}). This truth at once raises a number of questions. (1) Who won the victory? (2) What was defeated? (3) What relation has the victory of the Resurrection to that said to have been won upon the Cross? (4) In what sense do Christians share in the victory?

I.

The general consensus of New Testament teaching is that the victory was won, not simply by God the Son, but primarily by God the Father through the Son. It was the act of God the Father proving His Son's Divinity and setting the seal of Divine approval upon His Son's Atoning Sacrifice. In the vast majority of instances the New Testament says, not that Jesus 'rose' from the dead, but that God (the Father) 'raised Him' from the dead or that Jesus 'was raised' or 'hath been raised.' Out of the sixty-four references to our Lord's Resurrection in the New Testament, there are only eight passages which afford an exception to this rule. They are: 1 Th 4^{14} (*ἀνέστη*), Ro 14^{9} (*ἔζησεν*), Mk 9^{31} (*ἀναστήσεται*), 8^{31} 9^{10}, Lk 24^{46}, Jn 20^{9}, Ac 17^{3} (*ἀναστῆναι*). In the other passages we learn that God the Father 'raised him' (*ἤγειρεν*, *e.g.*, 1 Th 1^{10}, Gal 1^{1}, 1 Co 15^{15}, etc.); that Jesus 'was raised' (*ἠγέρθη*, *e.g.*, Mk 16^{6} and parallels, Ro 4^{25} 6^{4}, etc.); or 'hath been raised' (*ἐγήγερται*, *e.g.*, 1 Co $15^{4.\ 12.\ 20}$, etc.). In one passage, Heb 13^{20}, God the Father is described as 'the God of peace, who brought again from the dead (*ὁ ἀναγαγών ἐκ νεκρῶν*) the great shepherd of the sheep.'

The important difference of emphasis between saying that Jesus *rose* and saying that He *was raised* is unfortunately obscured in our English Versions. The Authorised Version inaccurately translates *ἠγέρθη* and *ἐγήγερται* by 'He is risen' or 'He rose.' Moffatt makes a similar mistake. The Revised Version is inconsistent: in Mk 16^{6} it wrongly translates *ἠγέρθη* 'he is risen'; in 1 Co $15^{4.\ 12.\ 13.\ 17.\ 20}$ it rightly translates *ἐγήγερται* 'hath been raised.' It is to be hoped that in any new translation of the New Testament both accuracy and consistency will be employed in rendering these words into English.

The force of the emphasis upon the Father's initiative in the Resurrection is to show that the victory over the grave was an achievement, not of human nature, not even of Christ's perfect human nature, but of the Godhead. God was in Christ, and it was God who raised Him. Immortality is not an inherent quality which human nature possesses in its own right; victory over death, if it comes at all, can only come by the act of God. It is not the culmination of a process from below but a Divine gift 'from above.'

Yet, inasmuch as Jesus was the Son of God incarnate, Divine as well as human, the victory may, in a secondary sense, be ascribed to Him. God, the Father, achieved the victory in and through His Son. The triumph over death, which has been made available to all believers, comes as the gift of God the Father through the Son (1 Co 15^{57}).

II.

What was defeated in the victory achieved by the Resurrection of our Lord? The obvious answer is 'death.' 'Death has been swallowed up in victory' (1 Co 15^{54}). The apostolic preaching, however, makes it clear that not only death, but the whole host of the powers of evil which, in New Testament phrase, rule 'this present age,' have been conquered by the Resurrection. One of the earliest references to the Resurrection (1 Th 1^{10}) links the Resurrection with our salvation from 'the wrath that is coming': 'to wait for his son from heaven, whom he raised from the dead, even Jesus, who delivers us from the coming wrath' (*τὸν ῥυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης*). The 'wrath' is the nemesis which will fall upon the spiritual forces of evil at the 'end of the age.' The defeat of these evil powers has, in principle, been already achieved by the Resurrection, and all who belong to Christ are saved from the destruction which awaits these powers of darkness.

The Resurrection thus has saving power in a moral and spiritual sense. The Raised and Exalted Christ defends us from the forces of wickedness which God has defeated. In Ro 4^{25} it is said that Christ was raised for our justification (*ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν*)—that is, He was raised for our salvation from sin's guilt and power. In Ro 7^{4} we learn that we Christians are in marriage-union with Christ who was raised from the dead that we may bring forth fruit unto God (*ἵνα καρποφορήσωμεν τῷ Θεῷ*). The Resurrection is the

beginning of the Exaltation which has priestly and soteriological significance. 'It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ?' (Ro 8^{34-35a}). 'Him did God exalt with his right hand to be a Prince and a Saviour, to give repentance and remission of sins' (Ac 5^{31}; cf. He 4^{14-16} 7^{26-27}).

The victory, then, which God achieved in Christ's Resurrection, relates not merely to physical death, but to that spiritual death which is sin and bondage to evil. 'The sting of death is sin; and the power of sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ' (1 Co $15^{56.57}$). Indeed, by the Resurrection God brought everything into subjection under His feet (Eph 1^{22}). Our Saviour Jesus Christ has not merely abolished death, but has brought life and incorruption to light through the Gospel (2 Ti 1^{10}). He is in His own Person both Resurrection and life eternal (Jn 11^{25}), the life that is victorious over sin as well as over death.

III.

What relation is there between the victory won by the Resurrection and that won by the Cross? At first the death of Jesus was not interpreted in terms of victory. Only the Resurrection was so interpreted (*e.g.* Ac $2^{24.36}$, 1 Co $15^{54-55.57}$) in the earliest preaching. But in later Epistles the Cross itself is explained as a victory won in the battle against evil. According to Col $2^{14.15}$ Christ despoiled the evil powers by His Cross, having triumphed over them in it (cf. Eph 2^{14-16}).

There seems to be no doubt that the victory of the Cross and that of the Resurrection are not two victories but one. The victory which was revealed and ratified in the Resurrection, and consummated in the Exaltation, was already implicit in the Crucifixion itself, where the Love of God vanquished sin and everything of which sin is the sting. The Death and Resurrection of Jesus constitute one event, the greatest and most decisive event in history. In bearing our sins, His Divine and holy love broke the power and tyranny of evil; His forgiveness triumphed over man's selfish cruelty and pride; God's apparent defeat was His sublimest victory; and of that victory the Resurrection is the Divine proof and seal. By the finished work of the Cross, ratified by the Resurrection, we sinners are reconciled to God. Those who are saved by grace through faith in Jesus have passed already from death to life, from the kingdom of darkness into the kingdom of Christ's marvellous light, and are citizens of that Heavenly City which hath foundations, whose builder and maker is God.

IV.

In what sense do Christians share in the victory achieved by Christ's Resurrection? That Christians do share in it is the repeated assurance of the New Testament. Those who believe in Christ are promised victory both over sin and over death. This victory is not a human, but a Divine, achievement. It is the gift of God through Jesus Christ. But the victory must be appropriated by faith; that is, by self-surrender to, and self-identification with, the Lord Jesus Christ, expressed and symbolized in baptism (Ro 6^{2-5}, Col 2^{12}) and the Lord's Supper (1 Co 11^{26}). 'We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection' (Ro $6^{4.5}$; cf. Col 2^{12}, Gal 2^{19}).

Christians do not wait till death before they share in the victory of the Resurrection. They have already in this life the gift of eternal life, the life of the Holy Spirit as a present possession, an earnest (ἀρραβών, 2 Co 1^{22} 5^{5}, Eph 1^{14}) of the heavenly life to come. 'God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, quickened us together with Christ [συνεζωοποίησεν τῷ Χριστῷ]—(by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus' (καὶ συνήγειρεν καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ, Eph 2^{4-6}).

Those who surrender themselves in faith to Christ are already partakers of His Resurrection. Their victory over sin and over death is already an assured reality. Long and hard may be the campaign, for 'we wrestle against principalities and powers.' But, through Christ's victory, we know that we are fighting a defeated enemy. The final triumph is secure. Our sins are forgiven, the grave is but the gateway to life immortal, and we shall reign with Christ. For if we died with him, we shall also live with him: if we endure, we shall also reign with him' (2 Ti 1^{11-12}).

The Resurrection of Jesus from the dead is the believer's guarantee, not only that he too will be raised from the dead with a 'spiritual' body from heaven (1 Co 15^{35-49}) but that he has already passed from death to life (1 Jn 3^{14}). As the Fourth Gospel makes abundantly plain, eternal life begins for the believer in this present life through surrender to Christ who is Resurrection and Life, and who brings us into the knowledge of God, whom to know is life eternal. 'This is life eternal, that they should know thee the only true God, and Jesus Christ, whom thou hast sent' (Jn 17^{3}; cf. Jn 3^{16-17}).

Recent Foreign Theology.

The Church Universal. A work of considerable importance, in which the nature of the Church is considered by five writers, representing the Greek Orthodox Church, the Swiss Reformed Church, the Lutheran Church, the Anglican Church, and the Roman Church, has appeared in the series '*Cahiers Théologiques de l'Actualité Protestante*,' under the title *The Holy Universal Church*.[1] The measure of agreement between the writers is impressive, though common language is not always indicative of common thought, and differences are not to be overlooked. The first essay emphasizes the conception of the Church as the Body of Christ, whose unity lies in its holiness. The second gives more stress to the individual. 'The constitutive mystery of the Church is the presence of Christ in the believer,' it says, and 'the Church is an assembly called by God, consisting of believers.' It warns against the dangers of ecclesiasticism and ritualism, and maintains that where Christ is, there is the Church. The third essay, like the first, emphasizes the importance of 'apostolic succession,' but defines it as 'not a succession of bishops . . . but of preaching, baptism and communion.' The sacraments find especial emphasis here, and the author maintains that there is only one baptism, and that rests on faith. 'If it is denied that infants can believe, there remains but one solution: the suppression of infant baptism. If it is not admitted that infants can believe and the practice of paedobaptism is continued . . . there is disagreement with the New Testament, which does not recognize two sorts of baptism.' The fourth essay presents and defends the position represented by the Lambeth Quadrilateral, and the writer is also exercised over baptism, but especially in relation to the baptism of the Holy Spirit. This he regards as essential to Christian baptism, which is a dying with Christ and rising with Him to newness of life. He holds that 'the Anglican communion, if it remains true to its own historic development, must continue to be Protestant, but only in the name of Catholic truth.' The author deplores the tendency to claim the monopoly of the term 'Catholic' in a certain section of the Anglican Church, and to use the term 'Protestant' as a term of reproach for those who do not belong to it. The final essay maintains that it is baptism which makes one a member of the Church, and insists on the hierarchic character of the Church. The marks of the Church lie therefore rather in organization and in outward observances than in the Presence of Christ in the hearts of His people and in the fellowship of the Church, as maintained by the Swiss writer. But there is far more in this volume than can be brought out in a review, and it will repay careful study. While every reader will find that some of the papers will raise questions and objections in his mind, he will also find that every paper will command his approval at some points, and in the spirit that pervades all the papers he will find evidence of a true unity that underlies all differences.

[1] *La Sainte Église Universelle*, by G. Florovsky, F.-J. Leenhardt, R. Prenter, A. Richardson, C. Spicq [1948]. Delachaux et Niestlé, Neuchâtel and Paris.

Psychology and Religion. An elementary study of *Psychology and the Religious Life*, which owes some of its inspiration to Dr. Leslie Weatherhead, has been written in French by E. Rochedieu.[2] An introductory chapter maintains that psychology and religion are not opposed. The author then considers the place of the subconscious and its complexes in the religious life, passes to moral freedom and the religious life, and then to faith, doubt, and conversion, to prayer, and to the conquest of personality. Despite a certain superficiality it may be of service to some readers. The value of prayer, for instance, is expressed in terms of its reaction on the character of him that prays. This allows little meaning to intercessory prayer, and makes prayer a self-centred exercise. Yet in so far as it is this, it is not prayer. It may be hoped that some who may be induced by this book to resort to prayer as a means of self-conquest may come to value it because it lifts their eyes and thoughts to God, and makes them forget themselves in the experience of His fellowship.

[2] E. Rochedieu, *Psychologie et Vie religieuse* [1948]. Roulet, Geneva.

The Life of St. Augustine. In the Swiss series '*Être et Penser*' a volume on *Saint Augustine* has appeared from the pen of J. D. Burger.[3] A brief chapter on the Age of Augustine opens the book, and this is followed by an account of his life and teaching compiled from the first-hand study of his books and letters, and culminating in an account of his fight with Pelagianism. By its nature and scope the book does not offer elaborate and learned

[3] J. D. Burger, *Saint Augustin* [1948]. La Baconnière, Neuchâtel. Price: Fr. 8.00.

discussions of all the matters of which it treats; it offers an interesting sketch of Augustine's life, however, both before and after his conversion, that sets him before us as a real man amongst men, and not merely as a theologian and a saint. Some estimate of the influence of Augustine on succeeding Ages might with advantage have been added to complete the work.

Christian Humanism. Konrad Zeller, of Zürich, has written a large book on *Christian Education*, whose sub-title promises an outline of Christian Humanism.[1] But whereas humanism is anthropocentric, Biblical thought is theocentric, and all proceeds from God. Hence by Christian humanism he means the setting before men as the goal of education such an ideal of manhood as God designed for him. He commences his study with a careful psychological study of man, and follows this by considering the physical, intellectual, and spiritual factors which make for his true development. Christian Humanism must take account of all these factors, and seek not along one line alone but along all of these lines to develop personality toward the goal set before men in the Word of God. And, as he observes, 'For the Christian not the Bible but Christ is the word of God.' The task of the Christian Humanist is therefore nothing short of the renewal of the entire manhood and the feeding of its springs from the life of God. Nearly seventy pages of long extracts from the work of other writers follow his study, to be followed in turn by a number of long special notes, and some pages of shorter notes, which are gathered here instead of being placed at the foot of the page. The whole forms a work which will well repay the study of the Christian educator.

The Book of Job. Two German works, closely similar in format and in content, have appeared almost simultaneously. Both offer new translations of the Book of Job, and little else. One is by the distinguished Professor Hölscher, whose commentary on Job in Eissfeldt's *Handbuch* appeared in 1937, and it is entitled *The Poem of Job and his Three Friends*.[2] Despite this title it includes the Elihu speeches in their place, as well as the other passages whose originality is disputed. The translation of the poetical parts of the Book is in rhymed stanzas. The introduction is of the briefest, and a few pages of notes close the volume. The work does not pretend to be a commentary, however, but only to offer a literary rendering of the text in which the fruits of the writer's learning are mediated to a wider public than a commentary would reach. The second book is by Dr. Georg Fohrer, and is simply called *The Book of Job*.[3] This plunges at once into the translation of the Book, without a word of introduction. The poetic portions are in *vers libre*, without rhyme, and the text is divided into larger stanzas than the four-line stanzas of Hölscher. Moreover, the parts of the Book which are held to be secondary are here gathered together at the end, where thirteen separate sections stand. These include the Elihu speeches, the Wisdom poem, the poems on the Hippopotamus and the Crocodile, and some smaller sections. There are no notes, but the author's 'Introduction' to the Book stands at the end. The size of the page is the same in these two books —small and a little unusual—and neither indicates the chapter and verse divisions. It would seem that there is some special interest in this Book in Germany at the moment, or the problem with which it deals is much in the minds of men, and both translators essay a worthy task in trying to retain the literary brilliance of the original as well as the meaning of its words.

Faith and Society in the Old Testament. A second book from Dr. Fohrer's pen has appeared almost simultaneously with the one above noted. This is entitled *Faith and Society in the Old Testament*,[4] and it reflects to no small degree the influence of the long illness of the author during which it was written. It consists of a number of essays on Old Testament subjects, of which several deal in various ways with the problem of suffering. The first treats of the essential character of the Hebrew prophet as the mouthpiece of God for a living message to men. The second deals with the problem of Desert and Fate, and carries us at once to a problem which confronts us in the Bible from the story of Abel's murder by Cain. The third essay deals with collective and individual guilt, and shows the complexity of the problem. Next the author offers a short review of the problem of suffering, followed by an essay on history as the field of judgment. In the next essay Dr. Fohrer passes to the post-exilic period, dealing with its cultus as the casket of the spirit, returning then to the pre-exilic prophets with their emphasis on character rather than on cultus, to a study of religion and politics, and finally to a study of the

[1] K. Zeller, *Bildungslehre : Umrisse eines christlichen Humanismus* [1948]. Zwingli Verlag, Zürich. Price : Fr. 16.00.

[2] G. Hölscher, *Das Gedicht von Hiob und seinen drei Freunden* [1948]. Im Insel Verlag.

[3] G. Fohrer, *Das Buch Hiob* [1948]. Im Scherpe Verlag, Krefeld.

[4] G. Fohrer, *Glaube und Welt im Alten Testament* [1948]. J. Knecht, Frankfurt-am-Main.

holy war with which the Israelite entry into Palestine began in relation to the eternal peace which was the goal of so much of its thought. All of the essays are illustrated by quotations from the Old Testament, and all will contribute to a fuller understanding of its thought.

Six Minor Prophets. The first volume of a new German Commentary on the Old Testament, to be edited by V. Herntrich and A. Weiser, has now appeared. Among the contributors to the series the name of N. W. Porteous figures. This first volume is by A. Weiser, and it deals with the first six of the Minor Prophets.[1] The plan of the Commentary is somewhat more popular than the earlier well-known German series. To each book there is a very brief introduction, and while a new translation of the text is given there are no text-critical notes offering justification for the changes which are adopted. The Commentary is less of a verse by verse type than a running commentary on the sections into which the books fall. It is somewhat more conservative than older Commentaries in the rejection of passages as secondary. In this, as in its more theological interest, it reflects the shift in present-day scholarship. Similarly in its finding of liturgical elements in some passages it is in line with not a little recent work. At the same time, it is not a mere compendium of the views of others, but shows independence of judgment and offers its own contribution to the study of the books. Thus, a substantial part of the last three chapters of the Book of Micah is held to be authentic. On the much contested issue of the marriage of Hosea, Weiser holds the view that Gomer is the only wife of Hosea referred to in the Book, and that the autobiographical ch. 3 tells the sequel to the biographical ch. 1. While this new Commentary will not render obsolete the older Commentaries, it promises to supply the less specialized reader with a valuable and up-to-date guide.

H. H. Rowley.

Manchester University.

[1] A. Weiser, *Das Buch der zwölf Kleinen Propheten*, i. *Die Propheten Hosea, Joel, Amos, Obadja, Jona, Micha* [1949]. Vandenhoeck und Ruprecht. D.M. 11.80.

Entre Nous.

Waddell of Fisherwick.

What leaps to the mind when reading the crowded record of the many-sided and remarkable career of Waddell of Fisherwick, that eminent man who played so big a part in Northern Ireland, are the lines from *Paracelsus*

> This life of mine
> Must be lived out and a grave thoroughly earned ;

which might, fittingly enough, have been set down upon the title page of *John Waddell*, by his brother, the Rev. Harry C. Waddell, M.A., D.D. (Belfast News-Letters Ltd. ; 7s. 6d. net).

To look at Dr. Waddell one might have thought, in spite of his quick, purposeful step, that he had been built for a half lazy and good-natured indolence. Yet he spared himself nothing. Intensely proud of his service of Jesus Christ, he gave Him everything he had. Moreover he enjoyed life, believed in life, and lived it to the full. When he holidayed, he did it with a kind of genius, and an infectious wholeheartedness. And when he worked, it was with an untiring intensity, and an enthusiasm that never even began to flag. And yet there was no sense of strain or hustle about the man. What Browning says of Herakles was true of him, ' He held his life out on his hand for any man to take,' had always time and thought and strength to spare for everyone. And very many turned to him in difficulty ; and were given wise and considered counsel, and a new inspiration. He had many enviable gifts. To the natural quickwittedness of the Irishman there was added an almost unbelievable power of concentration. Thus he could work, and often did work, on the most spiritual things, in a room in which others were talking, entirely undisturbed, apparently oblivious of the fact that they were there. Or, in the heat of a confused debate, he could, apparently without premeditation, scribble down an intricate motion that often brought agreement. Or, an avid reader, who had gone far to take all knowledge as his province, he could sit down, and, never trifling with a book, absorb it, mark it, master it, so that when he laid it down, it had become a part of himself, and a permanent possession of his well-stocked mind.

A born preacher, he was called when still a boy

with a meagre stock of only fifteen sermons to a great congregation and immediately shot to the forefront as a marked man. Yet, in spite of his natural aptitudes, he toiled for his services, counting no work excessive for their seemly ordering, or for the preparation of a message delivered by one representing Jesus Christ. For years and years he had put in two hours of solid work by breakfast time. This gave him elbow room, added a spaciousness to his day, made room for his happy family life, and for his endless kindnesses, and, in particular, for his constant moving about among the folk of his large congregations in Bangor, in Egremont at Birkenhead, and finally in Fisherwick at Belfast. It is pleasant to read so many tributes to the value of his pastoral work, given with an affectionate heartiness that has the ring of truth. Rainy declared that the *crux clerici* is how to deal aright with individuals. Waddell would seem to have been something of an adept in these difficult places. Certainly he did not spare himself. And though one of the kindliest of men he could upon occasion be grave and even stern, and always faced the facts and the realities of things. Phillips Brooks was of opinion that much pastoral work is 'pitched in too low a key. It tries to meet the misfortunes of life with comfort and not with inspiration.' John Waddell, despite his native kindliness, was by far too wise for that. A man with his business capacity, his cool, swift judgment, and his lawyer-like ability to get to the heart of a subject, was of immense help in the courts and committees of his denomination. More and more men looked to him, and leaned upon him. And this in spite of the fact that, being an original mind, he was in some respects before his time, and on occasion was out-voted. But often he had this consolation—that where he stood to-day, the Church was likely to stand to-morrow. In any case, he was too broad-minded to harbour animosities; but, win or lose, he was the same friendly, cheerful soul. For years he had been one of the innermost circle of his church's leaders. And in the end, perhaps, he stood alone.

Yet, much as he loved his church, and loyally though he spent himself for it, his own pulpit came first in his work and thoughts. He preached a great and central gospel that attracted notable men around him. When he published his volume of sermons James Moffatt wrote of it: 'If preachers addressed themselves to subjects of living interest as the Rev. John Waddell does in *The Life Here and the Life Hereafter*, there would be fewer complaints about the inadequacy of the pulpit as an organ of teaching.' And H. R. Mackintosh: 'They are brave open-eyed sermons likely to help other preachers. Times without number we are made to feel that nothing is so modern as the gospel.' While the colleague of his last years who, as a student, had worshipped in Fisherwick, roundly declared: 'To this day I hold the opinion which I formed then that Dr. Waddell had no equal in the art of sermon creation.'

Undoubtedly a life lived out, and a grave thoroughly earned.

A. J. Gossip.

Devotional Poems.

The Cross in the Cup is the title of a little book of poems by the Rev. Henry Forbes published by the Fortune Press at 6s. net. Mr. Forbes has a real gift for words. Such phrases as,

> Through the green-
> Gowned dancing grasses the silk swish of rain,

and, of the books of the masters in a theological library,

> Winged with their gorgeous panoply of words,

have in them a Tennysonian delight in words. The poetry is not modern poetry in the technical sense of the term. All the poems are religious and devotional in outlook. It is not great poetry but it is poetry which few will read without an echo awaking in their hearts and without finding something on which they may meditate. The poem entitled 'The Bridge' is a fair specimen of the author's work.

> So small a bridge from shore to shore,
> From facts to shadows, good to ill,
> From heaven to hell, from less to more,
> From truth that lives to lies that kill.
>
> So short a bridge from time that was
> To time that is and yet to be;
> From huge events to meagre cause,
> And burlesque incongruity.
>
> So slight a bridge from love to hate,
> From strong humility to pride,
> From words unsaid to words too late,
> From a false kiss to a speared side.

This is a book to keep on the fireside shelf and to read in the quiet time.

William Barclay.

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